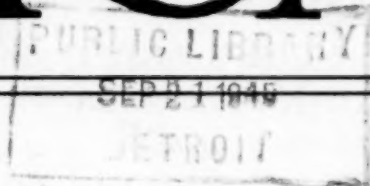


September 22, 1945

# AMERICA



## Children at the Crossroads

Is there no one to show them which way to go?

SISTER DOLORICE

## Let's Do Less for Youth

And help boys and girls to do more for themselves

G. HOWLAND SHAW



## Victory Garden

JOHN J. CRACRAFT

## Mexico Today

PHILIP H. O'NEILL

## "Friends" of Spain

AN EDITORIAL



## from AMERICA PRESS

### A Check List of Books

#### THE LIFE AND TIMES OF JOHN ENGLAND

By *PETER GUILDAY*

Biography of the first bishop of Charleston. Gives an authentic picture of the times in which this patriotic prelate lived. A history of the Church a century ago; a history of the period. Monsignor Guilday is the eminent professor of American Church history at Catholic University. Beautifully bound 2 vols.; 1,173 pp. \$10

#### THE JESUITS IN HISTORY

By *MARTIN P. HARNEY, S.J.*

An American Jesuit tells the story of his order through the four centuries of its existence. A one-volume history, complete and up-to-date. Fast moving narrative. Vast scholarship. The thrilling story of Loyola's sons from Manresa to Manila. \$4

#### PIUS XII ON WORLD PROBLEMS

Compiled by *JAMES W. NAUGHTON, S. J.*

An analytic classification of the doctrines propounded by Pius XII in encyclicals, special pronouncements, letters, addresses, radio broadcasts. The compiler presents the papal teachings in a running discourse incorporating all essential quotations. \$2

#### HE COMETH

By *WILLIAM J. McGARRY, S.J.*

The great American theologian writes thirty-one illuminating discourses—historical, doctrinal, and ascetical—on the first Christmas and the liturgy of Advent. \$3.50

#### THE FOLLOWING OF CHRIST

By *GERARD GROOTE*

Here is the original text without the changes, omissions, and additions of Thomas à Kempis. The spiritual diary of a deacon of Utrecht. Edited by Van Ginneken and Englished by Joseph Malaise, S.J. Purse size, beautifully bound. \$1.50

#### WE OFFER THEE

By *JOHN P. DELANEY, S.J.*

Brief commentaries on the Sunday Gospels skilfully linked to the Mass. 59 sermonettes on all the big and little things of Catholic life. Excellent sermon material for priests; meditation points for Religious and laymen. Appeared first in the author's column, "The Word", in America. \$2.50

#### FAVORITE NEWMAN SERMONS

Edited by *DANIEL M. O'CONNELL, S.J.*

Thirty-one of the Cardinal's moving discourses, including The Second Spring, Christ Upon the Waters, Omnipotence in Bonds, etc. The best in one volume. Beautiful gift book for the centenary year. \$2

#### THE IDEA OF A UNIVERSITY

Edited by *DANIEL M. O'CONNELL, S.J.*

The great prose masterpiece—a treatise on the fundamental principles of education, literature, science, and their bearing upon life and conduct. Edited by the outstanding Newman authority, with Foreword by Brother Leo, excerpts from Ward's Life, bibliography. \$2

#### IN TOWNS AND LITTLE TOWNS

By *LEONARD FEENEY, S.J.*

A lovely and loved collection of poems by the self-crowned laureate of all towns and little towns. The entire text of the original book, plus a supplement of new poems and a delightful preface by the author. \$2

#### MINT BY NIGHT

By *ALFRED BARRETT*

Fresh, mystical, vibrant . . . a volume of selected and mature poetry. A book as refreshing as its title. \$1.50

#### MUSH YOU MALEMUTES

By *BERNARD HUBBARD, S.J.*

Best known modern book on Alaska; thousands sold to the Armed Forces there. Father Hubbard—story teller, photographer, scientist, Government adviser on the region—writes a magnificent narrative of his explorations and offers 200 superb pictures. \$3

AMERICA PRESS, 70 EAST 45th STREET, NEW YORK 17, N. Y.

AMERICA. Published weekly by the America Press, Grand Central Terminal Bldg., 70 E. 45th St., New York 17, N. Y. September 22, 1945. Vol. LXXIII, No. 25. Whole No. 1897. Telephone MURray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$5; 15 cents a copy. Canada, \$6; 17 cents a copy. Foreign, \$6.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the Week, Registered U. S. Patent Office.

# COMMENT ON THE WEEK

**Beginnings of World Organization.** While the United Nations Executive Committee was conferring in London on plans to convoke the first meeting of the United Nations Assembly, few persons adverted to the fact that the Council of Foreign Ministers meeting in the same city was the nucleus of the powerful Security Council. The United Nations is already operating in fact, though not in juridical reality. Key to understanding this situation is the fact that the five states represented are the same Powers which are permanent members of the Security Council. It is pointed out that China has no special claim to be represented at the London conference except in her capacity as permanent member of the Council. Observers from London report that this meeting of the Foreign Ministers may be the beginning of a series of periodic meetings. What is not commonly noted is that the Charter of the United Nations provides machinery by which these meetings can be transformed into sessions of the Security Council of the world organization. In his testimony before the Senate Committee on Foreign Relations, Leo Pasvolksy, State Department expert on international organization and security affairs, who was chairman of the coordinating committee at the San Francisco Conference, has pointed out that the future meetings of the Foreign Ministers can be turned into meetings of the Security Council, by substituting the Ministers for the regular delegate. "The idea was," he said, "that the Security Council would . . . provide a very useful occasion for periodic meetings of the Ministers of Foreign Affairs, or of the Prime Ministers, particularly of the large Powers." Article 28, he pointed out, provides to this end that specially designated representatives may represent the member states. The result is obviously that it will be hard to draw the line between the Council of Foreign Ministers of the five Powers and the Security Council, in which the five Powers are permanent members possessing a veto. The world organization is being shaped no less at Lancaster House than at Church House.

**China's Foreign Policy.** It is a relief to turn from the European scene, with its two-score-odd points of friction, its feverish jockeyings for position, its alarms and excursions, its bitter denunciations and counter-denunciations, to Chiang Kai-shek's statement of August 24 on foreign policy. The Generalissimo surveys the principles and the details of China's postwar policies with the broad, imaginative and tranquil vision of the true statesman. National independence and equality of racial groups within the nations are the keystones of that policy. Korea, Outer Mongolia and ultimately Tibet—if it so desires and is ready for it—must be independent. If frontier racial groups, said the Generalissimo, . . . have the capacity for self-government and a strong desire to attain independence, and are politically and economically ready for both, our Government should, in a friendly spirit, voluntarily help them to realize their freedom and forever treat them as brotherly nations and equals of China. We should entertain no ill will or prejudices against them because of their choice to leave the mother country.

Chiang, it is clear, in thus favoring the independence of these peoples, does not regard himself as presiding over the liquidation of the Chinese Republic. China, he said, had no designs on Burma, but "it is our hope that our Ally will take concrete steps to raise the political position of the Burmese people." Thailand's declaration of war on the United Nations "was not a free act, but the result of Jap-

anese pressure," and he hoped for its return to "independence and equality." Hong Kong was held by Britain under a treaty with China. "Our foreign policy is to honor treaties, rely upon law, and seek rational readjustment." Chiang Kai-shek has given the world an example of the reconciling of the demands of legitimate national aspirations and international order and peace.

**Aid to Britain.** Timing his remarks to coincide with the arrival of a British financial delegation in Washington, Representative Knutson, of Minnesota, told the Congress that the United States was being asked to underwrite the socialization of England. Referring to the Labor Party's program of limited public ownership as "governmental banditry," he exhorted our Government to tell the British to finance their own schemes or, failing that, to go hat in hand to Moscow. It would, indeed, be unfortunate if these deplorable sentiments ever came to dominate the Congress. The British are not here to obtain help in financing their domestic reforms. They are here to save their war-ravished economy from impending disaster. The simple facts are that Britain lives by trading with the world; that the necessities of war forced her to liquidate a large part of her foreign investments—the return from which helped to pay for imports—and at the same time to contract an external debt in excess of \$12 billion; that she cannot get back on her feet unless we furnish credits for food for her people and raw materials for her industries. If we refuse this assistance, the British will be forced to tighten their controls over the so-called "sterling area," raise tariff walls against our products, and, in general, adopt all the devices of that economic nationalism which caused so much world distress in the nineteen

## THIS WEEK

COMMENT ON THE WEEK.....	485
Washington Front.....	Wilfrid Parsons 487
Underscorings.....	W. J. G. 487
ARTICLES	
Children at the Crossroads.....	Sister Dolorice 488
Let's Do Less for Youth.....	G. Howland Shaw 489
Mexico Today.....	Philip H. O'Neill 490
Oxford Workers' College	
to Reopen.....	Douglas Newton 492
Victory Garden Harvest.....	John J. Cracraft 492
EDITORIALS .....	494
The Baruch Report . . . "Friends" of Spain . . .	
Big Five in London . . . Report from Fulda	
LITERATURE AND ART.....	496
<i>De Senectute</i> .....	Raymond A. Grady
Summon Sister, Please.....	Hugh McHugh
BOOKS .....REVIEWED BY	
Ourselves, Inc.: The Story of Consumer Free	
Enterprise.....	W. J. Gibbons 497
So Well Remembered.....	Harold C. Gardiner 498
Augustine's Quest of Wisdom: The Life	
and Philosophy of the Bishop of Hippo	
.....	Robert F. Harvanek, S.J. 499
THEATRE.....FILMS.....PARADE	502
CORRESPONDENCE.....THE WORD	503



thirties. If we wish to avoid a return to the fatal patterns of the past, we have no choice except to lend our necessitous Ally a helping hand. In doing this, we have every right to ask British help in freeing the channels of world trade from unnecessary restriction. Such a policy, while not popular with the thoughtless, will be conducive to our own long-range self-interest and to world peace.

**"Soils and Men".** That revealing title of the 1938 *Yearbook of Agriculture* might be applied with equal propriety to the "rough survey of the world" recently made by the United States Soil Conservation Service. The facts made public by the survey bear a direct relationship to the future of the world's population, its food supply and its standard of living. They tell a story of wanton waste and destruction in peacetime that prepare the way for the more concentrated but less effective devastation of war. It is the business of the Soil Conservation Service to study, and as far as possible prevent or repair, the depletion of man's number one resource—the land. Unlike the others it is not necessarily destroyed or materially changed in the use, as are coal, oil or lumber, but like them it can be depleted or ruined for centuries or forever by careless use. Since the early 'thirties, thirty-six countries have undertaken conservation programs similar to our own. These nations realize that consequent to deforestation, bad cultivation-practices and man-made erosion come devastating floods, famine and eventually undulating deserts and arid wastelands such as are found in the once fertile North Africa, parts of China, and the Near and Middle East. God gave man the soil to use for his own good and that of his fellows and his children. Widespread abuse of this gift is the practice, as we learn from the SCS report. Ninety per cent of our own nation's 1,054,200,000 acres of farmland needs conservation treatment to protect it from further erosion and to maintain precious fertility. Of the 417,561,000 acres now under cultivation, only 78 million acres are first-class land. Some 43 million acres should be retired to grass or trees, as they are unsuited to crop production and add to the danger of floods. Forward-looking men must see the need of planning our national resources before it is too late. They should demand an extended educational program on cultivation practice, development of irrigation facilities and headwaters control, and finally a properly implemented conservation service which can assist in preserving the land for generations to come.

**Cloakmakers Celebrate.** On September 4, the Cloakmakers of Greater New York marched again. They had marched once before, way back in 1910, to mark the end of the famous and successful strike which outlawed the sweatshop and brought the blessings of collective bargaining to the cutthroat and anarchic garment industry. This time they were marching to honor the memory of their pioneers and to celebrate thirty-five years of constructive achievement. President William Green of the American Federation of Labor, with which the Cloakmakers through their parent

body, the International Ladies' Garment Workers, are affiliated, summed up that achievement when he said:

After thirty-five years, employers and the public have reason to thank your union for its epochal strike and your ensuing endeavors, for not only are the workers far better off but your industry and the community have also benefited immeasurably.

This Review is happy to join President Green in felicitating the Cloakmakers. They have established a pattern of industry-wide collective bargaining and impartial arbitration of labor disputes that deserves to be widely copied in other segments of American industry. The full measure of their contribution to peaceful and constructive relations between labor and management can best be summed up by saying that, if the union were through some unfortunate accident to be dissolved, the employers would be the first to insist that it be re-established.

**Liberal Business Group.** The two most prominent and influential business groups in the country are the National Association of Manufacturers and the U. S. Chamber of Commerce. Neither group is noted for what people generally call "liberal" or "progressive" thinking, although of late years the Chamber has been somewhat less intransigent in defending the *status quo* than has the NAM. Ever since the need for radical social reform became evident in the early nineteen thirties, the suspicion grew that perhaps businessmen were considerably less than 100 per cent in accord with the negative policies sponsored by these two organizations. But whatever opposition existed was largely confined to private conversation, since there are many tangible reasons why individual businessmen cannot afford to speak their minds as freely as they might wish. The appearance, then, of a new business group committed to a liberal social outlook is at once surprising and heartening. Calling itself the New Council of American Business, this infant organization is backing legislative proposals for full employment, the application of the Tennessee Valley Authority concept to other river valleys, adequate housing for families with annual incomes under \$1,500, a permanent Fair Employment Practice Committee and widened social security. To manage its headquarters in Washington, the NCAB has hired former Representative Howard McMurray, of Wisconsin. While it is still much too early to assess the importance of this new venture, even conservative businessmen ought to give it a welcome. It can serve as a stimulus to the older organizations, make them more cautious about opposing, seemingly out of routine, almost every proposal for social betterment that emanates from Washington.

**Free News Makes Good Boys.** If you have been tempted to pooh-pooh the importance of the free access of correspondents to news at the source toward getting international relations straightened out, a recent report from Budapest may serve to show you that it does work. American newspaper men visiting that city had sent home reports, well authenticated, about the indiscipline of the occupying Russian troops—"indiscipline" being somewhat of an understatement. These reports were brought to the attention of Marshall Voroshiloff, commander of Russian forces in all Hungary. He went into action because the reports had stated that such Russian conduct was endangering Russian political policy in Hungary. The motive may not have been the highest in the world, but the results were good, for more stringent measures have been taken to prevent rioting and looting. Conditions in Poland and elsewhere would take a turn for the better even more rapidly if free access of the press,

Editor-in-Chief: JOHN LAFARGE  
Managing Editor: CHARLES KEENAN  
Literary Editor: HAROLD C. GARDINER  
Associate Editors: BENJAMIN L. MASSE, JOHN P. DELANEY,  
ALLAN P. FARRELL, WILLIAM J. GIBBONS  
Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM  
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

President, America Press: GERALD C. TREACY  
Business Manager and Treasurer: JOSEPH CARROLL  
Promotion and Circulation: GERARD DONNELLY  
Business Office: GRAND CENTRAL TERMINAL BLDG., NEW YORK 17, N. Y.



now guaranteed in theory, were to become a present and universal reality. The Pope has said so, the Administration had said so, the United Nations at Potsdam have said so—may it soon and everywhere be so.

**German Illegitimates.** Instead of sitting back and just emitting horrified "tsks, tsks," over the sordid fact that part of the Nazi policy for the super-race consisted in breeding children in scientifically-run institutes (and out of wedlock), the Church in Munich is doing something about it. The Catholic *Caritas* organization of that city, the birthplace of Nazism, is taking over the breeding-institute near Ebersberg, with its 200 children. The 35 nurses will be discharged; the staff henceforth will be made up of Catholic Sisters, and the children will be raised as Catholics. These odious Nazi institutes existed in almost every large city and in country resorts. If the Church is able, as it undoubtedly desires, to take over all these institutions, the unfortunate children will be the happy, if ironic, reversal of Nazi ambitions. Instead of irreligious superman, they will grow up members of the Church the Nazis hated. Thus the Church

again takes the lead in a very real re-education of the Germans.

**"America" Reconverts.** For the first time in six years there were no communiqués from anywhere; triple-decker scare headlines were shrinking down to normal; when we asked for Dromedaries at the cigarette counter, the clerk said "How many?" and the WPB told us we could have more paper. Reconversion was in the air. AMERICA will expand into a larger type next week, and will return to thirty-two pages. The post-postwar AMERICA is in process of designing; next week's issue will not represent a change, but just a chance to stretch and breathe a bit more freely, after the cramping wartime format.

**New Conscription Move?** Word has just reached us that Senate hearings will begin on Thursday, Sept. 20, on a bill proposed by Senator Thomas of Utah, calling for indefinite extension of selective service. Such a bill may appeal to parents who want their boys back from the war zone; but it may bring peacetime conscription in by the back door.

## WASHINGTON FRONT

A SHORT TRIP into the Midwest uncovers some very interesting insights into President Truman and his recent much discussed message to Congress.

First of all, it is clear that by his appointments he is quickly shifting the political center of gravity from the East, where it was under Roosevelt, to the Middle Western States. It was these that were lost to Willkie and to Dewey in '40 and '44; the Democratic chieftains are obviously determined to try to win them back. And if, in the next Congressional elections, the East shows signs of being disgruntled, then we may look for a running-mate with Truman from the East in 1948. Maybe Farley?

The now-famous message to Congress had about the same reaction in the Midwest as it had apparently everywhere else. It was about the same mixture of chagrin and delight respectively from those who had persuaded themselves that Truman would certainly "go Right" and those who hoped that the New Deal was not dead. Everybody seemed surprised that the Administration's position had not changed from where it was, a little left of center.

Just why there was such surprise this observer finds a little hard to imagine. The President's press secretary said that "many persons" had helped in the preparation of the message. He did not say who these were, but it is no secret in Washington that they were the heads of the various governmental departments and agencies concerned in the new legislation proposed. In those quarters, while some heads have changed, there is no perceptible change of direction or of ideology.

Mr. Truman himself had said that he felt himself obliged by the terms of his own election as Vice-President to follow out the policies of Roosevelt. For some reason—perhaps wishful thinking—many had persuaded themselves that he did not mean it. The message is there now to show that he did mean it—and seriously.

Some have spoken of it as the campaign platform of the Democrats for '46 and '48, and also a challenge to the Republicans to produce a similar constructive program. They are no doubt right on both counts. What is not so certain is that the Republican-minded Democrats from the South will follow their leader.

WILFRID PARSONS

## UNDERSCORINGS

THE VATICAN is deeply concerned over the lot of Catholics east of the so-called Curzon line, according to *Religious News Service*. They are being subjected to pressure to bring them into the Eastern Orthodox fold. At a meeting in Moscow, earlier this year, the Eastern Orthodox Patriarchs of Antioch and Alexandria, and Archbishop Germanos, Exarch in Western Europe of the Patriarch of Constantinople, agreed to a policy of strong anti-Roman propaganda in all territories subject to Russian control. This is clearly in line with the attempts of Archbishop Alexei and his associates to reunite Orthodox Russians everywhere with the Moscow mother Church.

► A collection of the Holy Father's addresses and radio messages, 398 pages in length, has now been published in Vatican City. It covers the period from March 2, 1944, to March 1, 1945.

► Pastor Martin Niemöller, long a victim of Nazi hate, recently admitted that criticism of traditional Lutheran teaching on the supreme authority of the state was justified. After a conference of Confessional churchmen at Treysa he stated: "I was raised a Lutheran and did not realize the traditional Lutheran theology regarding the state was wrong. . . . Lutherans can learn, and they must choose democracy as the best form of government." The statement was made public through *Religious News Service*.

► "Unitas," an international organization of clerical and lay scholars, has been founded at Rome with the approval of the Pope. Its aim is to promote spiritual unity among nations through mutual understanding between Catholics and all those, who, though not Catholics, nevertheless acknowledge Our Lord Jesus Christ as Master.

► In connection with the Rosh ha-Shanah observances, Dr. Joseph Nathan, commissioner of Italian Israelite communities, issued a statement in which special thanks are given the Holy Father, the priests and Religious who offered the Jews protection and aid during the trying Nazi-Fascist era.

► Chief of Naval Chaplains, Rear Admiral William H. Thomas, estimates that about 500 permanent Chaplains will be required for the postwar Navy—five times as many as in 1939. This estimate is based on the proposed enlistment, with one Chaplain for every 1,500 men. W. J. G.

# CHILDREN AT THE CROSSROADS

SISTER DOLORICE

REGINA LOOKED SHEEPISH as she came into school, not the usual half-hour late, but on time. She sidled into her seat, everyone giving her the Bronx cheer, the *Heil* of American adolescents. She did not know what to do with the extra minutes before the bell rang. Should she drag a book out of her desk or should she break the news to her teacher? No one was at the desk just now; so Regina decided to go up. "Sister," she began, "there's a lady from the police coming to see you today." It won't be the first one, thought Sister, but why was Regina telling it? She was such a demure child, her only fault continual tardiness. Regina went on: "I got caught last night riding in a taxi." Sister was still in the dark; taxi-riding seemed quite harmless. Regina enlightened her quickly: "It was real late and I was just riding around with some kids because I couldn't get in our house. My sister had a man there with her and she locked me out."

A picture of Regina's home came to mind; a one-and-a-half-room apartment where she and her sister lived. Regina was an orphan, her guardian an older sister, twice divorced, with a third husband still overseas.

Of course, the welfare worker came. "One more of these juvenile delinquents created by failure of the home is on our list," she began. Sister listened serenely to another voluble condemnation of the neglected home. There rose in her mind the question that had been evoked by her intermittent conferences with these "ladies from the police"—can home always be blamed entirely?

In Regina's case there is no home to blame—a little hole from which a child is barred to accommodate the extra-marital affairs of a guardian is not a home. With such an insecure background, it is only natural for Regina to seek a false security, the quest that brings the greatest number of adolescents to court attention.

## PARENTS WITHOUT TIME

This child's perilous nearness to the delinquent list has been entirely circumstantial. And this is true of thousands of young adolescents. Betty Ann would never have been picked up in a park with a sailor at midnight if her mother, a widow, had not been forced to work at night to support her. In her over-anxiety to be both father and mother, she had nagged the child into indifference. She had bored Betty Ann into an utter incapacity to respond to her wishes or to her appeals.

Here are two out of millions of young people seeking adjustment to life; the cards are already stacked against them. Generalizers are apt to say: "But conditions are bad because of the times, there are always more problems during a nation's crisis." It is true that thousands of children are getting less attention than they need. The recent war seems to have mobilized a people as well as an army, and many mothers were attracted by the lure of nine dollars a day. Whether it is peacetime or wartime, parents can be selfish, children can be neglected and adults will lack understanding. Often the period immediately following war is more disintegrating than war itself. Dissipation is a frequent aftermath of a period of intense concentration. The circumstances of Regina and Betty Ann could exist at any time.

Children reach crossroads whether there is peace or war, and too often they head in the wrong direction because

there is no one to tell them which way to go. In an empirical study conducted by eight social workers in New York City among 92 maladjusted adolescents, the conclusion was reached that the greatest need of these young people was the establishment of a sense of security. The authors of the study felt that the greatest single aid for correct adjustment of young people to society is the development of perfect confidence in some adult. Confirmation of their opinion is furnished by the case histories of 413 adolescents in a large Midwestern city. Each study records the expressed wish of a child to talk to someone who really understands him.

This assignment (providing an understanding adult) cannot be just casually left to the home. Parents may be pre-occupied. The demands of the three youngest prevent mother from discussing all the *whys* of life with Louise; the worry of father, converting his business to a peacetime procedure, forestalls Timothy's questionings about his future. Young people are left at the exit of childhood facing a hundred roads into maturity, and often the most potent guides they have are their own makeshifts. Their choices are the sensational—*Crime News*, *Screen Play*, *True Confessions* become their standards. Parents are bewildered, and contact with their children becomes more remote.

## TEACHERS WITHOUT TIME

Second in importance to the home is the school. A teacher's immediate contact with a child transcends the merely physical and reaches towards the development of the inner self which makes each child an absolutely unique expression of creation. But how many times do children come to juvenile court and make a statement about school like fourteen-year-old Warren, when he was asked if he had ever talked to his teachers in conference periods. His answer is revealing: "They always seemed in a hurry as if they just wanted you to say everything's OK so that they could get finished to do papers and things."

Warren's statement is not so much an indictment of teachers as of the set-ups they are placed in. No one questions the vast amount accomplished by teachers, hampered as they are by a plethora of tests and records, curricular and extra-curricular. But if teaching is truly a communication leading to the self-activity of the student, the individual should be paramount; filling out blanks and conforming to set patterns are secondary.

Children forget quickly the vast amount of facts imparted to them. Education is more than information; it is *formation*; when this ideal is not met, education must often become reformation. Too often a child does not become an individual to teachers and other adults until he breaks a law. When this happens, something within him is satisfied; he has assumed for a few moments, even though illegitimately, the importance that is his birthright—he has become an individual.

Dr. William Healy, formerly of the Chicago Juvenile Court, describes all juvenile delinquency as a form of misdirected self-expression. The child has found no appreciation of his normal method of expression and he is determined to get some kind of attention.

A rebellious boy who refuses to enter the ivory tower of his algebra teacher to learn that  $x$  equals 3 may eventually be lured to consider its possible advantage through a teacher's appreciation of the better mousetrap he is at present interested in. An indifferent girl whose assignments are always neglected will present an entirely different picture when her teacher learns she comes to school each morning after washing dishes, dressing two little sisters and halfway straightening her home, because her mother leaves at 7:30.



Just taking time out to admire a dress this child has made in her few hours of free time will mean more than asserting indignation because the adjectives in Scott's *Lady of the Lake* have not been counted.

The tiny personal note in a child's relationship with an adult may revolutionize his whole thinking. It may be the beginning of a sense of security which will steer him when the ways at the crossroads are too perplexing for him to make a sure choice. John Jacob, a Negro boy from the south side of Chicago, summed it up when he said: "It don't make no difference who it is but you got to talk to somebody grown-up who likes you."

His words are a judgment against an adult world that neglects its children. The guilt is not limited to over-anxious parents, or harassed teachers; it reaches to every one who comes in contact with a child. Godparents, who are described by Lauren Ford as the ones who should owe everything of God to a child; social workers, who are trained to help all men take their proper place in society; countless others have the opportunity to open doors and show children the road to walk.

#### WHEN CHILDREN MATTER

It does not have to be an appointed or trained worker who will give a key to a child. Sometimes there is a wonderful flowering through an unexpected channel. In one of the Social-Register homes of New York, where the mother is over-occupied with devices to kill time, the youngest child was neglected. True, she attended a fashionable school; she belonged to the Junior Red Cross; wore Teen Classics; yet she was starving for attention. Ellen, a maid in that home, rescued Elsbeth by treating the girl as a real person wanting to know the *why* of things, and deserving of satisfaction. She answered her questions honestly. She told her with fine tact why Mother only went to church to keep up the family name, why Papists are not cannibals, why she should go to the Red Cross even though she "could sneak it and go to petting packs" with some of the other pseudo-blasé sub-debs.

Ellen's uncounted gifts of time and thought, her reverent sympathy for Elsbeth's questionings, her unconscious revelation of her own faith and prayerfulness were not unrewarded. "You know, Ellen," Elsbeth told her after one of their talks, "you don't think I pray. But I do. Only when I pray, I leave it up to God. I say to Him I'm asking for this and if it's all right with You please give it to me, but if it's not all right with You then that's OK because You know best." Here was a child set free in the pasture of her own thinking through the very casual pushing-open of a gate by someone really interested in her.

Children are naturally responsive to anyone who shows interest in them; they give their confidences quickly and easily once they feel sure an adult sees them as individuals. They will not be railroaded like a string of freight cars. A wounded Army sergeant at Walter Reed hospital summed up the secret of adult-child relationship when he described an old teacher he had about twenty-five years ago when he was in fourth grade. "There's one person I'll never forget. That's old Sister Mark; she's dead now, but when we had her every kid mattered, and do you know they all turned out pretty swell, too."

"Every kid mattered"—those are the key words. Whether at home or school or recreation, a child must matter to someone. When he is bewildered by the thousand doors opening out of his adolescence, there must be someone whose direction he is sure will show him the road on which he can walk firmly and securely towards the goal of living a richly matured life.

## LET'S DO LESS FOR YOUTH

G. HOWLAND SHAW

THE MOST NORMAL CHARACTERISTIC of boys and girls throughout the 'teen-age period is a desire to do things for themselves and by themselves. They want to think their own thoughts, have their own meeting places, put into effect their own ideas as to clothes, and elaborate and use a special vocabulary. Radicalism of one sort or another—amateurish and dangerous to us, but very real to them—late hours, cellar-clubs, zoot-suits and bobby-socks are so many manifestations of this characteristic. The characteristic is not only normal and sound as a sign of progress towards individuation and a promise of ability to cope with adult responsibilities, but its absence is ominous alike for the individual or, if at all general, for democratic society as well. The boy or girl overly dependent upon parents throughout adolescence and into adulthood, and incapable of emancipation from the protection of the home, is a familiar source of trial and tribulation to any administrator or personnel officer.

The particular forms which the desire for independence may take vary almost from year to year, but the substance remains the same. The war years, however, have added certain new factors which must be borne in mind. Because of the lower age limits at which the armed forces and the merchant marine have been recruiting, we shall soon have in our midst a very large group of eighteen- and nineteen-year-olds who have seen a great deal of the world, have had maturing experiences of all sorts and have practised independence in a large way. We already have with us their young brothers and sisters. They have held a great variety of jobs open to them because of a manpower shortage; they have been sought out by employers rather than doing the seeking themselves, and they have acquired a measure of economic independence undreamed of by boys and girls of fifteen to seventeen of past generations. In a word, the war has furnished new outlets and rewards, financial and otherwise, for the desire of the 'teen-age group to do things for and by themselves. A normal and desirable characteristic has been greatly stimulated.

#### GROWN-UP CONDESCENSION

Every generation of adults has, of course, periodically deplored the ideas of the then youthful generation, has made unfavorable comparisons with the way things used to be and has predicted disaster for the future. To be more specific, confronted with youth, we adults have sometimes been amused, sometimes tolerant, often alarmed, almost always condescending and essentially negative. There has been little of humility in our attitude or in our words or acts. In hundreds of ways we have proclaimed that we knew and that we hoped that youth would become aware of that important fact before it was too late. Perhaps this is an almost inevitable failing of adults, bound up as it is with their personal prestige, which other adults do not always recognize and which therefore is projected upon children with added conviction. In recent years such an attitude has been reinforced—perhaps unconsciously—by the development of a considerable body of scientific knowledge concerning the child and adolescent and the elaboration of programs based upon this knowledge. The far-better-informed adult of today feels himself, therefore, even more secure than formerly in prescribing for the adolescent.



With this essentially authoritarian attitude as background, we have done a great deal for youth. We have, of course, built schools ever more elaborate and diversified; we have laid out sport fields and we have developed recreational facilities; wealthy persons have donated boys' clubs equipped with swimming-pools, game-rooms and every other kind of room; camps have sprung up everywhere; organizations, many of them elaborate, have been created; specialists have made surveys and recommended programs, and workers have been trained to staff these innumerable activities. From the material and organizational points of view it is an impressive picture of accomplishment and unquestionably much that is of value has been and is being achieved.

#### WHOSE PROGRAM?

And yet, as one looks at the picture and reflects upon the boy and girl of today and tomorrow with a normal zest for independence stimulated by wartime conditions and upon the kind of world in which that boy and girl are growing up, it is difficult to push aside certain disturbing questions, certain serious doubts. To be sure all these organizations seem admirable, but what part have boys and girls played in their creation and what responsibility have they in their management? Yes, this Boys' Club is housed in a very fine building, but whose program is carried out in it? The boys' or that of some adult or group of adults? And this worker with girls is certainly an admirable person and excellently trained, but she is always talking of what *she* is doing or plans to do for the girls, and she never seems to recognize that the girls themselves may have some ideas on the subject. A considerable number of gang boys will have nothing to do with our clubs and organizations. They say they want their own meeting place and their own program, though there is reason to believe that they will welcome an indirect and tactful type of adult leadership. We are just now failing dismally with this type of boy. Why?

These are some of the questions and doubts with which we must struggle as we face the problem of helping boys and girls during the postwar period. From that struggle there should emerge some radical changes. In fact, these changes are already in evidence.

#### NEW TYPE OF LEADERSHIP NEEDED

In the first place—and most important of all—there is need for a new kind of adult leadership. The emphasis of that leadership will be upon helping adolescent boys and girls themselves to discover constructive interests and then showing them how and within what necessary limits they can gratify those interests by their own efforts. The new leader will be skilled in raising questions and in provoking discussion and helping it on to conclusions, and at stating difficulties, realistically and honestly, but not so as to inhibit or discourage effort. He or she will have a sense of community solidarity, a feeling for the interdependence of all people in a particular area and an ability to communicate that sense and that feeling to others. And, finally, the new leader will have a great deal of that virtue well known to Catholics—humility.

Another change of emphasis is called for: a change from adult-created organizations and adult-given buildings and equipment to the organization created and managed by the youngsters themselves, and to the quarters for that organization which they can provide and maintain with a minimum of outside financial or other assistance. In spite of numerous opportunities to learn, it may still take us some time to understand that there is more appeal to a boy in a cellar-room crudely and, to us adults, hideously furnished with

chairs and tables made and painted—or at least provided—by the boys and with pictures cut out of magazines and pasted on walls, than in a handsome building given and equipped by outsiders.

But a clearer recognition of the youngsters' own organization is not all that is needed. We must recognize the leader of their choice. Most of us of the older generation have an instinctive fondness for the good, well mannered, deferential boys or girls. Of course, they are easier to handle, and then, too, there is the subtle flattery which their pleasing outward attitude conveys to us. That, however, is not as a rule the kind of boy or girl whom youngsters are likely to choose as their leader. The choice is more likely to fall upon a boy or girl somewhat aggressive, inclined to be contradictory, by no means deferential and generally calculated to make the average adult feel both uneasy and very critical. That is the boy or girl with whom we must establish standing and acquire influence and—more important—whom we must learn to like.

The problem of the relationship between adult and youngster is essentially a problem in the transfer of experience. Part of the experience of the adult has been a verification through happiness and suffering of truths which are eternal; another part consists of ideas and practices which in time will be modified or abandoned, and still another is no more than the reflection of personal limitations. How differentiate among these parts in our dealings with youth? Certainly, without unsparing self-criticism and genuine humility, the task is impossible. And when we feel reasonably sure of the part of our experience which deserves to be transferred, how are we to effect the transfer? Not, surely, by purely authoritarian means, by efforts at sheer imposition which will stir up opposition or at the best secure merely external and precarious conformity, but rather by cooperation in the growing-up process, by a sharing of experiences, by a scrupulous respect for the individuality of the boy or girl. That is the difficult way, but its results promise to be lasting.

Yes, let's do less for youth—less emphasis on buildings, fewer organizations and formal programs, far less direct leadership—but let's do a great deal more to help boys and girls to help themselves.

## MEXICO TODAY

PHILIP H. O'NEILL

THE MODERN WAY to visit Mexico is to take the giant clipper which sweeps you into the clouds from a Texas airfield and puts you down shortly afterwards in the bustling ultra-modern city which is Mexico's Capital. But this method omits the slower introduction which often helps toward a deeper understanding. Perhaps it is better to take the train. You endure the weary hours while the train crawls up the mountain valleys and across the upland desert flanked on either side by barren slopes. You approach the conductor, watch in hand, and ask the hour of arrival in Mexico City; he replies that it may be Thursday, possibly Friday, and his tone of voice does not rule out the possibility of arriving on Saturday. After that you sit down, relax and have time to think—to notice the marvelous beauty of the cactus flowers and the stone huts of the mountaineers who wrest a poverty-stricken existence from this barren waste. Two full days and 800 miles after crossing the Rio Grande, you reach the Capital.

Without this introduction you might think that Mexico

City is typical of Mexico. It is even less typical today, because of the crowds of war-weary tourists who step up the blood pressure of the city's life. Five- and ten-story buildings are going up everywhere, both apartment houses and office buildings. Newly mapped-out residential sections, called *colonias*, are rapidly being filled with charming single-family homes. Clearly there is no labor shortage. The American visitor rubs his eyes the first time he sees store-windows filled with radios, typewriters and alarm clocks, almost all of which have come from the good neighbor to the north. Heavier equipment, too—such as electric motors, lathes and pumps—is advertised in the daily papers. Priorities and ration points, incidentally, are unknown in Mexico. An American business man gave me the reason for this apparent abundance; in order to preserve our markets in Latin-America we are sending a small percentage of our pre-war exports and, of course, all of those manufactured goods end up in the store-windows of a few large cities. While you think this over, you may feel inclined to drop into a restaurant for a luscious steak dinner.

#### OUR LADY OF GUADALUPE

The Catholic visitor to Mexico still remembers the bloody persecution of fifteen years ago and wonders to what extent our Catholic Faith is allowed to appear in public. The first time he boards one of the city buses, he will probably see a picture of Our Lady of Guadalupe enshrined above the instrument-board to attest the Faith and devotion of the driver. He will find that the churches are filled on week-days as well as on Sundays; and yet, because the churches are so few in number, it is physically impossible for more than half of the Catholics in Mexico to fulfil their religious obligations.

New churches are going up. Ancient and magnificent structures, such as the Cathedral and the Basilica at Guadalupe three miles outside the city, are undergoing extensive repairs. Up the middle aisle of the Basilica, an endless procession of pilgrims presses forward to say the prescribed prayer at the foot of the great altar. Above the altar, in a fabulous setting, is seen the original miraculous image of Our Blessed Mother. In 1531 she appeared to an Indian peasant and asked to have a church erected on the spot where the Basilica now stands. To support her claim, she caused a miraculous shower of roses which the Indian gathered up in his *tilma*. The *tilma* is the blanket which you saw a few days ago around the shoulders of the country folk in the mountains. When the Indian presented himself before the Bishop and offered the roses, a marvelously beautiful painting of the Blessed Virgin was found upon the inside of the *tilma*. Those who have studied the perfection of the painting and the impossible material upon which it was created, attest its authenticity. The shrine at Guadalupe is the heart and symbol of Mexico's undying Catholic Faith.

#### ANTI-RELIGIOUS LAWS

All these manifestations of religious liberty are gratifying to the Catholic visitor. After further study, you learn that in religious matters not a single basic law has been changed since the bloody time of Calles. It is simply the leniency and common sense of the present regime under President Camacho which have mitigated the enforcement of the law. All Church property still belongs to the State; the priest, if recognized at all, is simply a licensed agent of the Government; it is absolutely forbidden to teach religion in any school, public or private. A simple executive mandate could bring back the era of persecution during which, in some states, only two priests were "licensed" to administer the

Sacraments to fifty thousand people. Despite the current manifestations of expansive vitality, the Church in Mexico lives under the sword of Damocles. Puzzled by the obvious contradiction between the existing laws and ardent faith of the people, you may inquire with American directness regarding the possibility of doing something about it. Your best answer can be found in H. B. Parkes' recent (1938) *History of Mexico*: "Control of the machinery of administration has, in Mexico, always been sufficient to secure a majority at the polls. No government in Mexican history has been overthrown by an electoral defeat. The reality behind the forms of parliamentarianism has always been the domination of persons" (p. 181). President Camacho has had the courage to profess his Catholic Faith, but he is not strong enough to assume complete control of the party.

#### CATHOLIC EDUCATION

While the Government looks the other way, Catholic education has also raised its head, vigorously although precariously. In the Federal District, about 25,000 pupils are enrolled in private schools, which, it is said, are taught by religious men and women; these institutions, however, are not Catholic schools for, as such, they would be absolutely illegal. Without guidance, the visitor would be unable to locate the private schools to which I am referring because they are listed under secular names and the teachers wear lay attire. To appear in religious garb, outside a church or a private home, would be an illicit act of public worship, subject to severe penalties; to teach Catechism in a school justifies the confiscation of the building. Many of these private schools have united to form the *Federación des Escuelas Particulares*, a strictly legal corporation, which maintains its own normal school, recognized by the Government, to prepare future teachers.

There is good reason to believe that some of the Government officials with strong anti-clerical tendencies are sending their children to private schools of the type which I have been describing; this fact not only indicates the quality of the schools in question but offers some puzzling instances of self-contradiction. Such is the religious freedom of modern Mexico, which is proclaimed without qualification in the guide-books for the benefit of the tourist. Religious freedom is very much like democracy; every nation must profess it as a sign of progress and enlightenment, but it is wise to examine the meaning of the terms in the local context.

Foreign capital is sweeping into Mexico in a flood-tide which is certain to wash out many landmarks in the Mexican way of living. Business men are obviously quite confident that the future of the country is a good investment. But I did not meet any Mexican Catholics who would hazard a prediction regarding the immediate future of the Church in Mexico. The virus of anti-religion is preserved in a dozen articles in the Constitution, the basic law of the land, and it could be activated overnight to generate open persecution. The present laws, even when mildly enforced, effectively prevent anything like adequate religious instruction for the great majority of the young men and women of the country; meantime the younger generation is exposed to the irreligious or anti-religious instruction given in the public schools.

When you question a Mexican regarding the possibility of constitutional changes through a victory at the polls, the corners of his lips turn up in an amused smile. The Church in Mexico is facing the future without any human guarantees. The present painful efforts at restoration and the cautious emergence from the catacombs are based entirely upon trust in God and the intercession of our Lady of Guadalupe.



# OXFORD WORKERS' COLLEGE TO REOPEN

DOUGLAS NEWTON

BY AN ODD COINCIDENCE, simultaneously with the return of a Labor Government in Britain it was announced that the Catholic Workers' College at Oxford, suspended during the war, is to be reopened when the Michaelmas Term commences. Commenting on this at the annual meeting of the Catholic Social Guild, Msgr. Griffin, Archbishop of Westminster, not only praised the work of the Catholic Workers' College, but declared that he looked forward to the day when 4,000 or 8,000 workers will have passed through the College and gone on to carry "Catholic principles and their practical application" to workers all over Britain.

## CATHOLICS IN LABOR GOVERNMENT

In Britain, where—as the Vatican newspaper *Osservatore Romano* points out—the political atmosphere is such that Catholics can freely support, vote for and represent all parties in Parliament—Conservative, Liberal or Labor—there has always been a strong body of Catholics favoring Labor, particularly in the industrial North. Thus it is not unexpected that, of the fifteen Catholic Members returned at the election, eight are Labor men.

They range over all categories of the community. Capt. Hugh Dolargy, who was an insurance official before World War II and served under General Eisenhower as an Army officer at Supreme Headquarters, has been elected for a Manchester constituency. The Royal Navy is represented by Stoker Walter Edwards, the first lower-deck man to enter Parliament, a veteran of Dunkirk and the commando raids on Norway. He sits for Stepney, East London, of which he was a former Mayor. Dr. H. B. Morgan (Rochdale) is a brilliant Catholic member of the British Medical Council; Richard Stokes (Ipswich), one of the most searching questioners in the House, is managing director of the well known engineering firm of Ransom Rapier, Ltd.; D. G. Logan is an Alderman of Liverpool; Richard Ewart (Sunderland) is a Yorkshire Labor organizer.

Working miners are represented by John McKay (Wallsend) who, in the days before the Catholic Workers' College, was sent by the Northumberland miners to study at Ruskin College, Oxford, where he gained degrees in Political Science and Economics. He has a daughter in a Sacred Heart Convent. Another Labor M.P., who has a son studying for the priesthood, is Tom O'Brien (West Nottingham). He started life by leaving home to enlist in the Army, fought in the Dardanelles in World War I and then entered Labor politics as National Secretary of the Theatrical and Kiné Employes Association. Finally there is John McGovern (Shettleston, Glasgow), the only representative of the Independent Labor Party in the House. He is a plumber by trade and has a son in the priesthood.

Since these are the representatives of a very definite and by no means negligible body of Catholic Labor, the British Hierarchy readily supports a College which aims to extend Catholic participation in such "good Christian effort to forward social and economic improvement"—to quote again the *Osservatore Romano*.

The Catholic Workers' College is the training school of the Catholic Social Guild which, through its branches and its study and discussion groups in industrial centers all over Britain, equips young men of the factories, railway shops, warehouses and coal mines with the foundations of Catholic

principles in social science as set out in the Papal encyclicals. It is also able, through scholarships, to provide a two-year residential university course at its Oxford College for workers who are able and willing to give the time to such special study. These highly trained workers return to their own callings to become leaders in Catholic Social Science in their own trades and in their own districts.

## WARTIME WORK

During the war in Europe, when the College building was used for national purposes, residential schooling ceased. Its work, however, did not. Under its Principal, Fr. L. O'Hea, S.J., the lecturing and correspondence-course sides have been steadily developed, especially among servicemen and women. The latter, indeed, have extended the interest and activities of Catholic Social Guild study-circles beyond Britain to the battlefronts.

They have not only created discussion groups from Burma to West Africa, but they have spread the social-science literature of the Guild throughout the missionary stations of the Dominions and Colonies—India and Ceylon, in particular, being eager and heavy buyers. They have even boosted the Papal social encyclical *Rerum Novarum* into the class of a "best seller."

With so much interest and activity already created, with the prospect of reopening and even extending the scope of the Workers' College in the near future, and urged by the Archbishop of Westminster to be even more up-to-date and inspiring, the Guild, the Catholic Workers' College, and Catholic Labor generally, should play their not unimportant parts in the national life of the future.

# VICTORY GARDEN HARVEST

JOHN J. CRACRAFT

NOW THAT the last tomato has been canned and the last carrot dug, we amateur gardeners can relax and survey our season's efforts. There is no denying the fact that we have a decided feeling of satisfaction as we survey the rows of filled jars and the heaping bins of vegetables that came from our own garden, brought into being through our own efforts and the goodness of nature. The seeds that were planted in the Spring and so carefully nurtured through the Summer have reached fulfilment in the Fall and taken their place in the cellar for Winter's needs.

## THE BONUS

Yet there is more than a physical satisfaction in raising a food garden, more than just the fact that another of the body's pressing needs has been anticipated. It isn't that we like to eat more than the next fellow. There is a spiritual satisfaction, equal to any the body feels, in bringing the small seed to its natural fulfilment.

In modern life our creative instincts are too often denied to the point where life becomes a mere routine of waking in the morning, going to work and returning home again at night. Most of us have little opportunity for planning a project from beginning to end. Our gardens fill this void. And they fill it in a particularly notable way, for the gardener is dealing with organic matter, with plant life, things that live and grow, that respond to heat and cold, to sun and rain.

The gardener is not the only one responsible for the success or failure of his efforts. He must cope with the thing called "nature" which ultimately leads to God. An "act of



God" may devastate his months of work in a single moment or it may ensure the harvest. It is not strange that the man of the soil is more religious than his city brother, since in grappling with nature he is forced to recognize man's limitations.

A garden is one of the least expensive of hobbies. A small investment in tools and packets of seeds, together with plenty of "elbow grease," a back yard, and you are ready for many months of healthful recreation.

#### SCHOOL OF GROWING THINGS

For a family with small children it can be the source of many pleasant hours. The work which sometimes is pure drudgery to an adult is merely fun to them since it is new and ever-changing. From the time the seed catalogs come in January my two oldest boys, aged five and six, pore over the pages, examining the offerings and choosing those they want me to plant. If they were allowed free rein, they would order everything in sight; so Daddy has to channel their enthusiasm into the realm of practicability.

When the snow melts in the Spring they are bursting with eagerness to get the garden started, and even at their age can turn a good spadeful of earth. Finally we plant—"we" is mostly me with much supervision—but they hold the seed packets and do some planting. This always results in a few plants growing in odd spots and marring the otherwise even rows.

In making the children partners in the project, some of their boundless energy can be used constructively. They are always the first to see a new green leaf sprouting and their eyes have spotted the first tomato blossom and the first tiny bean. As the vegetables ripen, they are allowed to help in picking the sturdier plants. And how careful they are in their work! Incidentally it gives Daddy a chance to do a little bossing for a change.

Aside from the actual physical benefit they receive, they are learning something they would never get in school. There is a limit to "book learning" and a point is reached when practical experience must be gained. In a small way that is what we are doing with our garden. Growing vegetables is a little thing in itself, but without it a city child would have scant chance for gaining this kind of experience. Yet this is not isolated from their books. That would be a mistake. They get a few elementary books on plants and plant life from the library, which I read to them, and in this way they learn to associate the plants they have seen growing in the garden with the processes that make them grow.

#### SHRINES

We had a short book about little Saint Fiacre, the patron Saint of gardeners. Immediately they began to agitate for a statue of the little Saint for our garden. Since, however, it is an apparent impossibility to get a reasonable likeness of Saint Fiacre, and I am no handyman with carving tools, we had temporarily to shelve that wish. But before another year rolls around we shall have a small shrine to the Blessed Mother watching over our garden.

This will be an important addition, for it will serve as another link between religion and everyday living. It is too bad that low-cost outdoor shrines are not available. We have statues for our bedrooms, holy pictures for our living rooms—why not, then, a small family shrine in our garden, especially when so many hours are spent out of doors in the summertime?

Ours will be in a corner where the flowers grow. It will be a simple affair, at least at first. A stump of an old apple

tree can be cut to the right height to serve as the base. And around it the flowers will grow so that Our Lady will have blooming plants all during the season. If we can clutter up our gardens with bird baths and sundials we can certainly find room for a family shrine.

A garden is something that progressively grows with the years. Each year we add new plants and discard failures, but the net result is a gradual expansion. Of course the children have their own ideas, which must be considered.

#### POSTWAR PLANS

They have begun to talk about our postwar farm. It will only be a few acres but they discuss it between themselves occasionally, taking their smaller sister into their plans as long as she listens silently without making suggestions of her own. One is going to specialize in cabbages, the other in carrots, and their entries will, without a doubt, capture the blue ribbon at the County Fair.

I think this is all to the good, for it knits the family closer together in an age that provides so many ways for breaking family ties. If children have a happy home, one they take a personal interest in, they will not succumb so easily to the enticements of the world. Furthermore, they will always have a pleasant memory of a happy childhood that should be of help to them when they enter upon a family life of their own.

When friends ask me if I think my garden worth the effort, I always say that if it took twice the work on my part, it still would be worth it. And I am not thinking only of the shelves of corn, of wax- and green-beans or of red-tomato juice. These are but the tangible evidence. While in and of themselves they are a just reward, it is the intangibles that make it worth the effort. My victory garden is here to stay.

#### WHO'S WHO

SISTER DOLORICE, O.P., a frequent contributor of articles on the problems of youth to both Catholic and sectarian publications, teaches at Sacred Heart school in Washington, D. C.

G. HOWLAND SHAW, winner of the Laetare Medal for 1945 and President of the National Conference of Catholic Charities for 1942-43, serves on the boards of numerous organizations concerned with the prevention and treatment of juvenile delinquency.

PHILIP J. O'NEILL, S.J., now doing graduate work in Psychology at Fordham in preparation for an early return to the Philippines, went to Mexico recently to study educational psychology there, specifically with a view to comparing educational conditions in the two former Spanish colonies.

DOUGLAS NEWTON, novelist and member of the Editorial Board of *The Universe*, English Catholic journal, assisted of T. P. O'Connor in editing his *Journal of the Great War*. Mr. Newton is a member of the Westminster Board of Catholic Action. During the first trip of the Duke of Windsor, then Prince of Wales, to Canada and the United States, he accompanied the party as a press representative.

JOHN J. CRACRAFT, Deputy Collector of Internal Revenue in the Minnesota District, lives in Minneapolis.

RAYMOND A. GRADY, of Portland, Me., returns to our columns after a long absence in which he served with the Armed Forces.

ROBERT F. HARVANEK, S.J., is a member of the Book Review Service of West Baden College, West Baden Springs, Ind.

THE NEEDS of war veterans demand our earnest attention during the period of reconversion and after. They did not hesitate to risk their lives at their country's order. Even though some came near no battlefield, some of their best years were spent in the nation's service. The twelve million veterans of this war, together with their families, make up one-fourth of the entire population. The alienation, through neglect, of so large a portion of our citizenry could easily become a serious threat to national harmony at the very time cooperation is needed to consolidate the peace at home and abroad. Should we now, in a spirit of delay and false economy, stint in the care and services offered our demobilized soldiers, the price must later be paid. It will be in the form of a growing resentment arising from a cherished grievance, followed by a futile attempt to repair our neglect and buy good will with a gigantic bonus raid on the Treasury, as was done after the Civil War and World War I. Need it be stressed that such a procedure is not well ordered charity, either to the nation at large or to the veterans?

In a report to General Omar N. Bradley, the new Director of Veterans' Administration, Mr. Bernard Baruch sums up the needs of the veterans. First of all, he insists that the human side of demobilization be not forgotten. With twelve million men involved, this is a task which requires a thoroughgoing shake-up of our handling of veteran matters. Human demobilization cannot be carried on in isolation from the employment and housing problems of the six to eight million workers formerly engaged in strictly war work, who will be shifting jobs or homes or both. We concur with the report when it recommends a vigorous, imaginative work-director to vitalize the already existent post of retraining and re-employment administrator.

Of the 2,250,000 already discharged from the armed forces, more than 1,250,000 have suffered some disability, while another 545,000 are still in Army and Navy hospitals here or abroad. Some 15,000 amputees stand in need of special care and artificial limbs. For all of these, none but the best in medical care and treatment is in order. Reports of inept veterans' hospital administration should be laid to rest forever by an impartial study of every aspect of veterans' medical care. For Mr. Baruch this means a small, fast-working committee to do the investigating and recommend improvements, and a new, distinct bureau of the Veterans' Administration to handle medical affairs, headed by an outstanding medical man. Salaries and work-schedules of doctors, nurses and technicians obviously have to be in proportion to the high-grade service we ask of them. Our veterans' hospitals should be found among the most efficient, the best administered and best staffed in the land.

Problems are plentiful in the non-medical aspects of Veterans' Administration. With its \$136 billion of face-value policies, it runs the biggest insurance business in the world. These policies need conversion into peacetime forms. The Veterans' Administration, thinks Mr. Baruch, would profit by decentralization, with many local units dealing directly with veterans and empowered to handle promptly the numerous payments and requests for information, guidance and assistance that are a part of its routine business. The hastily drawn GI Bill of Rights needs a careful revision, especially the section limiting loans to veterans to a two-year period. Unless we want a mad scramble for investment and purchase, with danger of inflation and foreclosures, this period should be lengthened to ten years.

Protection from supersalesmanship, reduction of red-tape, competent care for the mentally sick, safeguards against

pensionitis, and settlement on family-size farms, especially on government irrigation projects, are some other needs. "The ultimate goal of any veterans' program must be to restore the returning soldier and sailor to the community—socially, economically and humanly." That is human demobilization.

## "FRIENDS" OF SPAIN

ON SEPTEMBER 10, the New York *Times* printed a letter from Francis Russell, Liaison Officer of the State Department, to Bishop Hartman, Methodist Bishop of Boston and Chairman of the Friends of Spanish Democracy. In the name of Secretary Byrnes, Mr. Russell reassured Bishop Hartman, who had dispatched a demand that Washington take action now against the Spanish Government. From the many reflections suggested by this exchange of letters, we present but two.

In the first place, we must presume that the Friends of Spanish Democracy—and similar-minded groups—have suddenly increased their anti-Spanish activity in the hope of persuading this country to sever relations with the Franco Government in favor of the recently established Republican Government-in-Exile in Mexico. The urgency of our first point becomes obvious—who compose the Republic in Mexico City and what do they stand for?

Can that government be called democratic which, pretending to represent a nation overwhelmingly Catholic, not only contains not a single Catholic but is headed by a group of men who have dedicated a lifetime to the most violent attacks upon the very foundations of religion? This is not a mere assertion, but a fact of official records.

The second point is aimed at the monstrous logic which would pass from the assertion that the Franco Government is incurably Fascist to the irrelevant conclusion that Spain should be led, drawn or driven back (peaceably! of course) to the '31-'36 Republic. Whether or not the Franco Government has been or is Fascist, the implication that the insurrection in 1936 against an anti-religious and chronically incompetent government was Fascist, or Fascist-inspired, is an affront to truth, to the Spanish nation and to the cause of a durable world order and peace. It is a charge discredited again and again by those in the best position to know and speak the truth. Salvador de Madariaga, one of the most distinguished representatives of the former Republic, says bluntly: "The revolt of 1936 had little to do with Fascism." (*Spain*, p. 373.) And again, answering the question: "Why had the Rebels won?" de Madariaga replies: "The lazy answer, and the passionate, is: 'Because they had the help of Germany and Italy.' This answer will not do. Important as it was, this help was not crucial." (*Ibid.*, p. 418.)

But the most crushing repudiation of this anti-Spanish propaganda comes from an unexpected source. Don Indalecio Prieto, outstanding Socialist leader in the last years of the Republic, today maintains that a critical blunder of the Republic is to be found in its undeviating persecution of religion. In an authorized statement, he says:

I believe that only the Church can today provide the solid, spiritual orientation required for a just and lasting peace. . . . If the Church would again assume leadership, civilization might again be saved.

No wonder that Don Indalecio, looking over the roster of



the Republic-in-Exile, makes haste to excuse himself, "for personal reasons," from accepting the post offered him in its Cabinet.

It is not the Spanish nation alone which is at stake. What is at stake here is the cause of truth, justice and religious liberty—eternal values whose rejection in 1936 by the Spaniards now in Mexico delivered the Republic to the Revolutionary Left.

## BIG FIVE IN LONDON

IF THE INVENTION of the atomic bomb means that a third world war will destroy modern civilization, then Ernest Bevin's reference to the meeting of the Big Five Foreign Ministers in London, which began last week, as the "world's last chance" is grimly apropos.

While the fighting still raged, the Big Three agreed to jettison the peace procedures which had failed so dismally at Versailles after the last war. This time there was to be no brilliant but futile Congress of the Nations which, following the end of hostilities, would draw up a final and definitive peace settlement. Instead, peace was envisaged as a cautious step-by-step process which would be dominated throughout by the five leading Powers of the victorious coalition—the United States, Soviet Russia, Great Britain, France and China. From time to time, as their interests came up for settlement, the smaller Powers would be invited to present their cases to a Council of Big Five Foreign Ministers sitting continuously in London. The Council, in turn, would refer its conclusions to the heads of the Big Five, and ultimately, perhaps after several years, the decisions thus reached would be presented to the United Nations as the definitive peace settlement. For better or worse, this is the procedure on which depends the "world's last chance."

It would, however, be a mistake to place too much emphasis on the question of procedure. The future peace of the world hinges much more on the sense of justice and charity which animates the Foreign Ministers at London than on the announced procedure. The problems which confront them are so delicate and dangerous that any attempt to solve them on a basis of expediency or balance of power is certain to end in disaster. It is important, of course, to recognize the legitimate interests of the Great Powers but, in the long run, it is much more important to recognize that the thirst of peoples everywhere for justice must be satisfied.

This obvious truth highlights the real difficulty facing the Big Five at London. There they will be called upon to write peace treaties for Italy, Rumania, Bulgaria and other Axis satellites; to liquidate totalitarianism; to decide all sorts of tortuous border questions.

But between Russia and the Western Powers there does not seem to be a common concept of justice, or of those other moral ideals we associate with democracy and Christianity. Only the most patient and candid exchange of thought among the Foreign Secretaries, together with mutual trust and good will, can bridge this moral gap—if, indeed, it can be bridged at all. Already rumors about the peace treaty with Italy have appeared in the daily press. If they can be trusted, it seems that Russia is already maneuvering to barter non-existent claims in the Western Mediterranean for a free hand in Eastern and Central Europe. This is a good example of that immoral scheming which the London Conference must at all costs avoid.

## REPORT FROM FULDA

THE FULL TEXT of the joint pastoral issued on August 23 by the German Hierarchy after their meeting at Fulda is now at hand. A consideration of this document, the first to be issued for two years, reveals more clearly than ever two points of supreme importance which must be weighed impartially and understandingly by the Allies now controlling Germany, if that unhappy nation is to re-earn speedily its place among the family of nations.

The first of these points is the revelation of the extent to which the Church and thousands of its members resisted to the best of their ability the pretensions of the Nazi Party. The Pastoral opens with a tribute to Cardinal Bertram, Archbishop of Breslau, who died on July 6, and states that

... when the time comes for publication of the memorandum concerning all pending questions, submitted by him during the last twelve years alone to government offices, the world will marvel at the far-sightedness and sagacity with which he kept watch and fought for the rights of God and His Church and for the benefit of all suffering and oppressed.

Nor were the Cardinal and his episcopal confrères alone in opposition to Nazism; the Pastoral continues:

We know that for many of you it has not been without danger to listen again and again to our episcopal pronouncements, which spoke out against the errors and crimes of our times. With deep interest and inner sympathy, millions and millions have followed our remarks ... when we raised our voice against racial arrogance and hatred of other nations.

That such resistance was fraught with danger is testified to further by a Pastoral of Msgr. Groeber, Archbishop of Freiburg im Breisgau, who states that a plan for the utter destruction of all Christianity in Germany "did, in all reality, exist," and "was not merely planned on paper."

This body of resistance, however, though much greater than the world suspected or was willing to acknowledge, has not saved Germany from a fate wherein a colossal task of re-education and reconstruction faces the nation and the Church. This the Hierarchy meets frankly and courageously, singling out as imperative steps in that rebuilding a sense of human dignity and freedom of conscience which have to be made to take root again, particularly in the minds of the young; the full reopening of Catholic and other confessional schools; the necessity of providing care for the many illegitimate children (evidently a great problem, judging from the space allotted it in the Pastoral); the duty of farmers not to hoard the foodstuffs so direly needed by the nation as a whole and not to indulge in black-market operations; the rehabilitation of the returning veterans, beaten, dispirited and an easy prey of radicalism.

To the accomplishment of these tasks the Hierarchy exhorts the German Catholics to bend their energies in a spirit of Christian hope and resignation. The document is a courageous summons to all that is good in the German people. If its positive recommendations are studied and facilitated by the Allied Occupation authorities, it will be found that the German Hierarchy has been far in the van of all the forces working for a new and neighborly Germany. The fact that the episcopal meeting at Fulda, after an initial *faux pas* on the part of an American military liaison officer, continued with such cordial relations with the Army, augurs that in the American zones of occupation, at least, the way will be made clear for the realization of the Bishops' reconstruction points. If the same wisdom prevails in the other occupied zones, this latest Fulda Conference may well prove to have been the dawn of hope for Germany.



# LITERATURE AND ART

## DE SENECTUTE

RAYMOND A. GRADY

WHEN A MAN EXPLAINS things to his children, he is young; when the children explain to him, then he is old. I think that is a very fair distinction. Because a man tends to live in the past, and from his experience he can explain the whys and wherefores of anything. But his children forge ahead of him; they live in the present; and when something new comes up they are *au courant*, where Father is *bors de combat*, and they have to explain the new development to him. He should realize right then that old age has established a beachhead and youth is reeling backward along the whole front.

The peculiar thing is that old age comes so suddenly. A man is young today, and tomorrow he is leading time's horses in the sprint down the lessening hill. For instance, since my return home from the wars I find that I am old and decrepit. I went out the door a comparatively young and virile man, and in no time I was back to find that my proper place was either in Sailors' Snug Harbor or in some good Old Gents' Home.

My condition was brought home to me at a pre-dinner discussion the other evening. One of the flock startled me right out of the *bors d'oeuvres* by saying that she would have champagne or nothing. I was just uncoiling myself and swelling my hood to strike when another, older, child announced that champagne was no longer *au fait*: that burgundy was practically *de rigueur*.

I asked myself if these could be my own children, to whom intoxicants had always been disgusting things. But the air cleared when their mother said that she was having a difficult time. That if they would only decide which color they wanted then she could pick out the party dress readily. They had been discussing colors, it seemed! For there was further talk of "autumn mist" accessories, or didn't you think that "ombre" would be better. The color of autumn mist, I learned, was something between beige and Aztec.

Ah, me! In my own far day, back in 1886, we were not worried about such names for colors. We had the colors of the rainbow, and we had white. There was, also, black, worn by widows all over and by widowers around the coat sleeve. When we wanted to discuss red, we did so but we did not go into it to see if it was burgundy red or ruby red. Red was red, as in red, white and blue. In blue we did have two choices, baby blue or dumpcart blue. We had bilious green—it was years later that we first heard of "Nile" green—and we had orange. But the latter was never mentioned before Father.

There was, too, violet, but it was disdained for wearing purposes. For it was then as now a fugitive color and along about the fourth year of wear it would begin to look different in spots. Nowadays violet is worn, but it is called "orchid," and if it wants to turn a different shade the second year, even, it will be all right, because by then it will have been in the custody of the Salvation Army for at least eighteen months.

A small girl could wear a yellow dress when I was young and the Revolutionary War was still in prospect only. But a grown woman dressed in yellow was scandalous; she was probably a "painted hussy" and decent people looked the other way as she came down the street.

Those were the colors of my youth, and for many years as the children arrived and grew up, I had been training them to distinguish those colors. It was hard enough, Heaven knows, what with some color-blind offspring, but by persistence, threats and force I had been able to do it. And now they explain colors to me! From which I know I am old and probably useless for any practical purpose. And the question arises should I lie down and die, or should I go out in a blaze of glory, like some disintegrating star?

Well, I feel as if *rigor mortis* had set in, but I think I shall essay one last, colorful fling. So, Jeeves, put out my autumn-mist socks, my beige cravat, my champagne shirt and the spring-glow suiting. And if you can find a pair of luggage-tan shoes and a soldier-blue hat, put them out, too, because if I must be an old duffer, I intend, at least, to be a colorful one.

## SUMMON SISTER, PLEASE

HUGH McHUGH

AMONG THE twenty-three million Catholics scattered throughout these United States there are some who do not like nuns. There seem to be two groups of Catholics who dislike them. First, there are those who have never had anything to do with nuns, and who are therefore afraid of them. The second group are those who have had a great deal to do with nuns, and who are consequently even more afraid of them. These two groups constitute that class of Catholics whom we might term religious misogynists.

Unfortunately, this is not the end of the matter. The temptation (it is no less) to dislike and underestimate nuns is likely to fall, at times, in the way of the best intentioned Catholics—even of priests. Only the very naïve will doubt or take alarm at this assertion. Every priest and every nun knows it to be so.

To be surprised at this not very surprising truth is simply to overlook another truth which is, in the most exact sense, even more painfully obvious. Men and women do not find it easy to agree, to work harmoniously, or merely to be together. This phenomenon is especially notable in childhood. It is observable also in business and in marriage. Any one who doubts this has a) never been married; b) never been engaged; c) never been in love; d) never met what we may call, in a fresh phrase, a member of the opposite sex.

The present scribbler is, by the grace and singular favor of God, a priest forever, according to the order of Melchisedech. And the scribbling thus far has been an awkward introduction to one happy declaration—that the writer has now passed through his period of religious misogyny.

I should like to say at once, defensively, that the period was not long; that the misogyny was not violent, nor universal, nor unqualified.

This particular evil spirit departed from me when I entered (*faut de mieux*) one of those hospitals which are named, not after a blessed Saint, but after an unblessed city street, the hospital name being thus an accident twice removed. I was not very ill. I had consented, somewhat guiltily, to an annoying luxury treatment, partly in atonement for my sins, chiefly as a precautionary measure against some future ailment to which the doctor had referred with the usual gruesome satisfaction. So there I was, stranded in the

hospital which was named after the street. Young women of various ages, wearing white or blue, came and went, bearing (and administering) evil-looking needles. I cowered in my bathless room and began to brood.

It was some time before I tracked down the true source of my misery. At first, and naturally, I thought it was the Needle. It was a reasonable supposition. I have used the term "needle" in order not to confuse; but "needle" is hardly the proper word for what I mean. These instruments bore some resemblance to an indoor baseball bat. The first nurse to administer one of these appalling things made a pathetic effort to conceal the dreadful object behind her hand. It was like trying to hide a violin-case behind your ear. After one day I was reduced, naturally, to a piteous state. At every approaching footstep I began to quiver like gelatine. Repeatedly I made a feverish effort at pleasantry as the nurse caressed my skin with that prefatory and extraordinarily dishonest cooling swab; but in the next moment I had abruptly abandoned the hollow pretense and simply suffered, more or less silently.

It was natural, then, that I should hold the Needle responsible for my darkling frame of mind. Only after a time did I, so to speak, see beyond the end of the Needle; for that required some seeing. The clue to the truth slipped into my mind as I observed the odd behavior of my nurses.

Naturally, the young women who ministered to me were heretics of various stripes. Also naturally, their beliefs had one common characteristic—a really staggering vagueness. Now heresy is always uncomfortable in the presence of faith, and the more nebulous the heresy, the sharper the discomfort. My nurses would have been uncomfortable in the presence of a priest under any circumstances. Before a priest clad in bright (borrowed) pajamas, they were acutely ill at ease. There were two exceptions: a nurse called Shannon who looked at me with shameless love and devotion and said: "Glory be to God, Father, what brings you here?" and an elderly supernumerary named Mrs. McGee who recited joyfully, and with withering criticism, the story of the last Mission she had made.

Talking to the other remote young women was difficult at first and, contrary to the order of nature, it became increasingly so as time went on. Their conversation was monosyllabic. They met the gentlest pleasantry with a brief, mechanical smile. Their manner may not have been suspicious, precisely; maybe it was just cool. One or two of the older nurses were practically rude; but my state in life may have had nothing to do with that.

Oddest of all, there was one simple word which these icy, antiseptic goddesses were unable to pronounce. And this was strange, for it is a word which every child knows. The word is "Father." It is a loving and lovable word, and it rises constantly to Catholic lips as a poem and a cry and a joyous hymn. Catholics know when this gentle and dignified word has fallen from a vocabulary; but priests know best the painful, oddly insulting gap which the loss of this little word leaves in human conversation.

My nurses could not bring themselves to utter this word. They hesitated and substituted and improvised and boggled and at times simply fell silent in mid-sentence, as if suddenly paralyzed; but the gentle word would not come. Call it ignorance, if you will. But these are professedly women of education. Call it embarrassment, then. But these are women whose poise is professional. Call it conscientious objection. But the title, as every civilized person knows, is professional, and not, of necessity, confessional. Call it rudeness, then. Two alternatives thus remain. It is either the rudeness of stupidity or the rudeness of calculation.

I knew, then, that it was not the Needle, but a far sharper point that was hurting me. And I thought, as I stretched out in bed with a sigh: "Suppose—just suppose—that at this moment a little Sister (or even a big one) were to step quietly into this room. She would be smiling as only Sisters can smile—with the truest sweetness—and her unpainted face would be serene and unlined and her eyes would be clear and gentle. *She* would say 'Father.' She would say it with simple love, with unhesitating veneration. And then I, not inflated, but humbled, would raise my eyes to the real Priest, ruling the whole room and both of us and all that hospital from His Cross upon the wall."

So I thought, as I lay in the sick room without a Crucifix in a hospital named for a street. And I say truly: at that picture of the little Sister (or the big one), my heart leaped.

Send for the good Sister, please. I never knew I needed her so much.

## BOOKS

### COOPERATIVE GOALS

OURSELVES, INC. THE STORY OF CONSUMER FREE ENTERPRISE. By Leo R. Ward. Harper and Bros. \$2.50

BETWEEN THE INDIVIDUALISTIC excesses of a progressively cartelized capitalism and the lost liberty of a collectivized society lies the middle road of cooperation. It achieves economic freedom without the sacrifice of spiritual values. Indeed, human dignity is brought to the fore in the very process of joint action with one's fellows. That, briefly, is Father Ward's thesis, as proposed and defended in *Ourselves, Inc.* In the final chapter, treating of "Co-ops and the Love of God," he sums it up in the words of an Acadian farmer: "The man who is only good for himself is no good." The author prefers to see man's potential altruism expressed in voluntary action rather than by government compulsion. He regards that method as more in accord with the moral consequences of human solidarity and our unique redemption by the blood of Christ.

But Father Ward, who is professor of ethics and philosophy of value at the University of Notre Dame, realizes that abstract principles are of little value without a concrete setting in which they can be applied. He demonstrates the application of the cooperative ideal by taking us for a personally conducted tour of the hundreds of co-op projects in the United States. There is a short side-excursion to Sweden, Denmark, Finland, Ireland, England, and finally China. The last country is said to have had 10 million enrolled in its Cooperative League in 1942.

The visit to the American cooperators includes all kinds of communities: agricultural, mining, industrial, and the large centers of trade and commerce. Cooperatives are not confined to any one type of society or class of persons. They thrive wherever men have needs and wish to satisfy them without paying tribute to swollen profits. The only conditions which must always be present are that the members are willing to forego private advantage for the common good and are motivated by a sincere desire to be masters of their economic destiny.

The miners of Dillonville, Ohio; the workers of the Iron Range; the dairymen and the townspeople of Minnesota; the organic community at New York Mills; the Granger homesteaders; the remarkable parishioners of Westphalia, Iowa; the wheat farmers of Kansas and the corn growers of Indiana—these are some of the successful cooperators whose achievements illustrate how co-ops can solve the problems of the local community. Doctor Shadid is there with his cooperative medicine; so, too, are the insurance cooperatives of Indiana and Ohio. There are cooperative stores and gas-stations, grain-elevators and delivery-trucks, and even burial co-ops which prevent the bereaved from paying large sums for small services at a time they most need their money.

In the chapter called "Siphoning off the Oil Profits" we



## Every Parish Needs One

A large quarto size Missale  
Romanum for those special occasions  
and solemn functions of the  
ecclesiastical year.

### No. 8—Large Quarto Altar Edition

Size 9x12½ Inches  
THE IDEAL MISSALE ROMANUM  
For Main Altar Use—Very Large Type

8-212 BLACK.	Imitation leather, gold edge.....	\$30.00
8-315 BLACK.	Sheepskin leather, gold edge.....	35.00
8-326 RED.	Sheepskin leather, gold edge.....	37.00
8-417 RED.	Goatskin leather, gold edge.....	40.00
8-471 GREEN.	Morocco leather, gold edge.....	50.00

### No. 4—Small Quarto Altar Edition

Size 8x11 Inches  
THE IDEAL MISSALE ROMANUM  
For Church Altar Use—Large Type

4-212 BLACK.	Imitation leather, gold edge.....	\$25.00
4-313 BLACK.	Sheepskin leather, gold edge.....	30.00
4-326 RED.	Sheepskin leather, gold edge.....	32.00
4-417 RED.	Goatskin leather, gold edge.....	35.00
4-471 GREEN.	Morocco leather, gold edge.....	45.00

### No. 12—Octavo Altar Edition

Size 7x10 Inches  
THE IDEAL MISSALE ROMANUM  
For Side Altars, Convents, Chapels, Shrines,  
Mission Churches, and Chaplains in the Service

12-212 BLACK.	Imitation leather, gold edge.....	\$15.00
12-326 RED.	Sheepskin leather, gold edge.....	20.00
12-417 RED.	Goatskin leather, gold edge.....	23.00
12-471 GREEN.	Morocco leather, gold edge.....	28.00

### No. 6—Latin Hand Missal

12 Mo.—Size 4½x7 Inches  
THE IDEAL MISSALE ROMANUM  
For Portable Altars—Seminarians

6-2003	Imitation leather, gold edge, limp.....	\$4.75
6-3023	American Morocco, gold edge, limp.....	7.50
6-2021	For Altar Use. Stiff Cover, Tabs.....	8.50
6-4017	Sheepskin leather, gold edge, limp.....	10.00

## RITUALE ROMANUM

12 Mo.—Size 4½x7 inches

Editio juxta Typicam Vaticanam. Printed in black and red. Contains all Ceremonies performed by a Priest that are not in the Missal. U.S.A. Supplement provides the Baptismal and Marriage Ceremonies with English forms.		
11-2001	Imitation leather, red edge.....	\$3.50
11-3023	American Morocco, gold edge.....	4.75
11-4017	Goatskin leather, gold edge.....	6.75

#### MISSAE DEFUNCTORUM—Altar Editions

Large size, 9½x13".	Imitation leather, purple edge.....	\$6.50
Small Size, 8x11".	Imitation leather, purple edge.....	4.50

#### RITUALS—Edited by Most Rev. B. Eustace, D.D.

BAPTISMAL RITUAL—5x7¼".	Im. leather.....	\$3.00
BURIAL RITUAL—7x10¼".	Purple Im. leather.....	4.00
MARRIAGE RITUAL—7¼x10".	Red. Im. Leather.....	4.00
ALTAR PRAYERS—7x10".	Im. leather.....	3.50

THE RACCOLTA—12 Mo.—Size 4½x7 Inches  
Indulgenced Prayers, Pious Practices, Novenas. Official edition authorized by the Holy See. The new English translation by Rev. Joseph Christopher, Ph.D., and Rev. Charles E. Spence, M.A. (Oxon). All the Indulgences of the 700 Prayers in The Raccolta can be gained for the Souls in Purgatory.  
Imitation leather, boxed \$3.85

## BREVIARIUM ROMANUM

Editio juxta Typicam Vaticanam  
12 Mo.—4½x7 In.—4 Volumes

Printed on non-transparent India paper. Most legible, easy to read under all lighting conditions. Accurate text and references assure immediate locating of desired page. All the new offices, including the office of the Holy Pope, are in their proper places. Beautifully bound.

7-3023 BLACK..	Am. Mor., gold edge	Set: \$32.
7-4018 BLACK.	Sheepskin, gold edge	Set: \$35.
7-4025 BLACK.	Goatskin, gold edge	Set: \$40.
7-4025 RED.	Goatskin, gold edge	Set: \$50.

### HANDY POCKET BREVIARY

18 Mo.—4 Vols.  
4x6 Inches

3-3023	Morocco leather, gold edge	Set: \$25.
3-4018	Sheepskin leather, gold edge	Set: \$30.
3-4025	Goatskin leather, gold edge	Set: \$35.

## BENZIGER BROTHERS, Inc.

26-28 Park Place, New York 7, N. Y.



learn how big co-ops have successfully competed with big oil interests and saved money in the doing. Co-op trucks service Kansas, Colorado, Nebraska and South Dakota from the cooperative Globe Oil Refinery at McPherson, Kansas, and from refineries at Phillipsburg, Kansas, and Scottsbluff, Nebraska. It is in cooperative enterprises such as these that economic democracy is ultimately achieved and the price-making power of monopolies is controlled by healthy competition. The saying of Wilson, quoted by the author, is as aptly applied to the economic as to the political sphere: "The whole purpose of democracy is that we may hold counsel with one another, so as not to depend upon the understanding of any one man, but to depend upon the counsel of all." And the words of Pius XII, on September 1, 1944, given at the end of the book, here too find a place: "Small and medium holdings in agriculture, the arts, trade and industry must be guaranteed and supported. Cooperative unions must provide them the advantage of big business."

Father Ward writes enthusiastically. That is readily understood, for his subject generates enthusiasm. Cooperation promises men the economic freedom they want without resorting to widespread state ownership or control of production that they may be freed from the tyranny of monopoly. Yet perhaps Father Ward lets this enthusiasm betray him into presenting a somewhat one-sided picture of the American cooperative. He gives many facts and figures on its successes but few or none on its failures. He speaks much of its possibilities but little of its problems. The average reader would like to hear more of the struggle with monopolistic control and the reprisals involved. Profits and advertising could be more objectively appraised. They are not bad of their very nature, as is tacitly admitted in some chapters. There is, moreover, a tax problem connected with the spreading of productive wealth and the decrease of corporation profits. It will necessitate a broader tax base and a deeper dip into personal incomes to pay the expenses of government. This should be made clear to those who wish to cut profits through cooperation.

Despite the abstract superiority of the cooperative approach, more extended social insurance may become necessary precisely because of the urgency of the situation, the size of our country and the admitted time it takes to educate even a limited number of people to cooperative action. This is not to deny a very important place to cooperatives but only to show their limitations.

Finally, there can be considerably more governmental intervention than seems acceptable to some cooperators without having an obnoxious statism. The question might be legitimately asked how cooperatives, determined as they are to spread productive wealth and change the emphasis from profits to consumption, can accomplish the task without firmer governmental control than now exists. To remedy some evils recourse must be had to the state, for, possessed as it is of sovereignty denied to private groups, it can compel recalcitrants to obey the principles of social justice. A full treatment of the subject of cooperation seems to require a more adequate handling of these problems.

This is not to deny the obvious merits of *Ourselves, Inc.* It is factual, it is easy reading, it is intensely interesting. It gives a fair and wholesome picture of how millions of Americans—and foreigners too—are winning their economic freedom and receding from the wage-slavery and absentee landlordism that has too long characterized our modern society. Cooperatives, as Father Ward admirably points out, abhor monopoly and avoid collectivism. Between the unrestrained individualistic urge and the desire for security they steer a straight course through "the middle way."

WILLIAM J. GIBBONS

## GOOD MINOR ARCHITECTURE

SO WELL REMEMBERED. By James Hilton. Little, Brown and Co. (An Atlantic Monthly Press Book). \$2.50

THE DEFT HANDLING of a denouement is one article in the modern novelist's bag of tricks of which there seems to be a critical shortage. Its scarcity is all part of the famine



that hag-rides much modern writing in the whole matter of construction, of plot, as I have pointed out before in these columns. When a novel by James Hilton comes along, therefore, it is generally a welcome relief because of the skill with which he dovetails his incidents and episodes into a well wrought whole. This was true of his *Random Harvest*; it is less notably true of the present work.

Perhaps the great difference between the two books is that the skilful weaving went on in *Random Harvest* until very near the end of the book, which led up to a rather long-suspected but still pleasantly surprising ending; here Mr. Hilton has, it seems to me, shot his bolt much too early, with the result that the novel droops in interest considerably after the first third. It would not be fair to give away the surprise that one meets early in the book. George Boswell, Councillor of the English town of Browdley, got a rude shock about his wife from Lord Winslow, whom he had invited to speak at the public dedication of a town housing project. That shock plunged him but deeper into his work for public welfare; he became Mayor of the little town, prominent in air-raid defense during the blitz, which leads him to meet his wife's son, and from there on the book is a study mainly of the complex and baffling character of the wife. Mainly, but not entirely, for the kindly, stubborn, down-to-earth character of George is refreshingly honest and straightforward throughout, and constitutes a sort of social commentary on the English character under stress of war and domestic troubles.

A Catholic priest in the story emerges fairly satisfactorily, though for all his understanding tolerance he has little influence on George's life. There is a reunion of a sort at the close of the book, but the ending finds the two main characters still poles apart from one another.

This is a quiet and leisurely book, filled with long and fairly interesting conversation. There is no particular profundity to it, but it is a competent and workmanlike job. There is a little, a very little of the warmth of *Good-Bye, Mr. Chips* in it; something of the architectural skill of *Random Harvest*; none of the romantic glamor of *Lost Horizons*. It will scarcely widen appreciably the circle of Hilton admirers.

HAROLD C. GARDINER

## "EVER ANCIENT, EVER NEW"

AUGUSTINE'S QUEST OF WISDOM: *Life and Philosophy of the Bishop of Hippo*. By Vernon J. Bourke, Ph.D. The Bruce Publishing Co. \$3

PROFESSOR BOURKE has presented an account of the great Doctor of the Latin Church that is both very readable and very scholarly. It was evidently published with a view to attracting not only the specialist but also the liberally educated public. In this it should succeed admirably.

The treatment of Augustine is at once biographical and doctrinal, the doctrine falling easily into place as the story of his life and writings unfolds. Perhaps more than that of any other great teacher, Augustine's doctrine is part of his history. The study is well divided into Augustine's early life, and the rhetorical period up to the time of his conversion; his first Catholic period, when he was almost more a philosopher than a Catholic; his controversial anti-Donatist and anti-Pelagian period as Bishop; and finally the period of the mature expression of his Catholic thought, the years of the *De Trinitate*, the *De Civitate Dei* and the *De Genesi ad Litteram*. The last two periods run practically parallel in time, but it was well to separate them.

In the first division of the book we are shown the struggle of faith, reason and passion to adjust themselves in Augustine's life. In the second, we follow the reflections of the Christian Neoplatonist, and the development of the philosophy of illumination. The third presents the formation of Augustine's ideas of grace and will, and the spiritual story of his life in the *Confessions*. The last outlines the broad scope of his Trinitarian personalism and philosophy of history. There are two valuable appendices, one the chronology of his works, the other the chronology of his life. The omission of a bibliography, except by way of footnotes, is felt.

After Cayre's *La contemplation Augustinienne*, the title

## This Publishing Business

### THE GLOW OF LIFE

Maisie Ward calls her new book *THE SPLENDOR OF THE ROSARY*, which is a reminder of that other notable book, Maurice Zundel's *SPLENDOR OF THE LITURGY*. The similarity of titles is not accidental. She is asserting a similarity of splendor.

Actually the Rosary has two levels of splendor, the first being simply its universal possibility. "Pray without ceasing" says Scripture. The Rosary is the only one of the prayers of the Church that can be said any time, any where. I'm all for the Liturgical Revival, but you can't read your breviary in the blackout; you can't have Mass when you're parachuting from a plane; you can't chant Gregorian in a dentist's chair; whereas there is no conceivable circumstance in which you can't make a shot at the Rosary. In the subway at the rush hour, mystical contemplation is out of the question for most; but the Rosary isn't. If you can get your hand into your pocket, you can run the beads through your fingers; if you can't, you can run your fingers through your fingers. The woman with the parcels may be listening to an angel talking to a girl in Nazareth. The fat man resting his weight on your foot may be meditating on the Descent of the Holy Ghost.

The beads, urges the non-Catholic, are a distraction: and so they are, but a distraction *from distraction*. They can't keep all the chaos of circumstance from breaking in on the soul, but they keep alive a thread of awareness that one is praying, that one is in some sort of contact with God and Our Lady and the angels, at the very least that they are real and that we share a universe with them, as well as with the fat man and the lady with the parcels.

But it is not the whole case for the Rosary that it can be said where the Liturgy can't—as Kipling said of the banjo that it can go where a grand piano can't: it is splendid *in the same way of splendor as the Liturgy*. For the splendor of prayer is simply the splendor of reality. Reality has a glow upon it, and prayer glows with *that* glow or not at all. This relation to reality is the splendor that Maisie Ward sees in the Rosary, and her book glows with it. The fifteen pictures of Fra Angelico, and the fifteen rhythmized prayers by Caryl Houselander, make part of the glow, but they are accessory. The substance of the book and the heart of its glow is the doctrinal statement of the fifteen Mysteries, each in its own reality and each again in its place in Reality as a whole. With this new width and depth of realization, the mind will pray the Rosary better not only in peace and quietude, but in the subway too, to say nothing of the blackout, the parachute-drop and the dentist's chair.

—[F. J. S.]

THE SPLENDOR OF THE ROSARY,  
BY MAISIE WARD (\$2.50)

**Sheed & Ward, 63-5 Av. N. Y. C. 3**

**Benziger's**  
**U. S. A. LITURGICAL EDITIONS**

**MISSAL, Latin Hand**  
For Seminarians—Small  
Parish Altars, etc.  
4 1/2 x 7 1/2  
6-3083, American  
red edge ..... \$4.75  
6-3083, American  
black edge ..... 7.50  
6-3084, For Altar Use 8.50  
6-4017, Turkey Morocco  
10.00

**MISSAL, Size Octavo**  
For Chapels, Church  
Side Altars—7 x 10 1/2  
12-212, Black leather  
gold edge ..... \$15.00  
12-212, Red Sheepskin  
gold edge ..... 23.50  
12-417, Red, Morocco  
gold edge ..... 23.50

**MISSAL, DEFINITION**  
Altar Size—9 1/2 x 13 1/2  
1-3003, Latin text ..... \$6.00  
1-3001, Latin text ..... 6.50  
1-4016, Morocco text ..... 16.00  
Small Altar Size—8 x 11 1/2  
6-3082, Latin text ..... \$4.50  
6-3091, Latin text ..... 6.50  
6-4016, Morocco text ..... 12.00

**MISSAL, Size Quarto**  
For Church Altar Use  
Large Type—8 x 11 1/2  
4-212, Black, leather  
gold edge ..... \$20.00  
4-216, Red, Sheepskin  
leather, gold edge ..... 32.00  
4-417, Red, Morocco  
leather, gold edge ..... 35.00

**MISSAL, Large Quarto**  
For Main Altar Use  
Very Large Type  
9 x 12 1/2  
6-212, Black, leather  
gold edge ..... \$30.00  
6-216, Red, Sheepskin  
leather, gold edge ..... 35.00  
6-417, Red, Morocco  
leather, gold edge ..... 37.00

**BRUVIARIUM ROMANUM**  
18mo. Pocket Size  
4 x 6 1/2—4 vols.  
6-3023, Black, Morocco  
leather, gold edge ..... \$75.00  
6-4018, Black, Sheepskin  
leather, gold edge ..... 30.00  
6-4025, Black, Grottole,  
gold edge ..... 35.00

**BRUVIARIUM ROMANUM**  
12mo. Large Size  
4 1/2 x 7 1/2—4 vols.  
12-212, Black leather  
gold edge ..... \$32.00  
12-4018, Black, Sheepskin  
leather, gold edge ..... 35.00  
12-4025, Black, Grottole,  
gold edge ..... 40.00

**RITUALE ROMANUM**  
With U. S. A. Supplement  
12mo. 4 1/2 x 7 1/2  
11-2081, Latin text paper  
leather, red edge ..... \$4.50  
11-3023, Latin text paper  
American Morocco, gold edge  
1.50  
11-4017, Latin text paper  
American Morocco, gold edge  
15.00  
Contains all Ceremonies that  
are not in the Missal.

**HAND RITUALS**  
3 x 7 1/2  
Baptismal Ritual  
Imitation leather ..... \$3.00  
7 1/2 x 10 1/2  
Burial Ritual  
Imitation leather ..... 4.00  
Marriage Ritual  
Imitation leather ..... 4.00  
Altar Prayers  
Imitation leather ..... 3.50

**THE RACCOLTA**  
Official Edition  
Authorized by the Holy  
See—12mo. 4 1/2 x 7 1/2  
New English Translations of  
Indulgences, Prayers and  
Devotions of the Church.  
1925. Printed in red and  
black. All the indulgences  
of prayers in the Raccolta can be  
earned for souls in Purgatory.  
Imitation leather, red edge  
bound ..... \$3.50

**LITTLE OFFICE OF THE BLESSED VIRGIN**  
Latin with English Rubrics—For Sisters  
198-3023 R. American Morocco, red edge ..... \$2.75  
198-3023 G. American Morocco, gold edge ..... 3.00  
198-4017 R. Turkey Morocco, red edge ..... 3.75  
198-4017 G. Turkey Morocco, gold edge ..... 4.00  
Edition for Priests—Office Only  
198-3023 R. American Morocco, red edge ..... \$2.25  
198-3023 G. American Morocco, gold edge ..... 2.50  
198-4017 G. Turkey Morocco, gold edge ..... 3.50

Printers to the Holy Apostolic See and the Sacred Congregation of Rites  
**BENZIGER BROTHERS, Inc. • 26-28 Park Place • New York 7, N. Y.**

**HOLY BIBLE** DOUAY—RHEIMS  
CHALLONER VERSION  
1,300 pages. 14 colored maps. Family record.  
\$2.75 to \$15.00. Send for circular AB343.  
33 Barclay Street, **C. WILDERMANN CO.,** New York 8, N. Y.  
THE DOUAY BIBLE HOUSE

**THE NEWMAN BOOKSHOP—Catholic Booksellers**  
Westminster, Md., and 826 Newton Street, Brookland, D. C.  
Catholic and Secular Books of All Publishers Promptly Supplied.  
Best Library Discounts to All Catholic Institutions. Secondhand  
Catholic Books Bought and Sold. Catholic Libraries Purchased for  
Cash. Catalogues issued monthly to Reverend Clergy and Religious.

**NOTICES Rates Six Cents per Word**  
**Each Insertion . . . Payment with Order**

**JESUIT HOME MISSION—ONLY A CHAPEL now.**  
Help us to GROW. Small contributions are PRECIOUS  
and WELCOME. Rev. John A. Risacher, S.J., Holy Cross  
Mission, Durham, North Carolina.

**CATHOLIC BOYS' TUTORAGE.** Delicate boys need not  
lose school year. Private tutoring in upper grade and high  
school subjects. Preparation for college entrance examinations.  
1610 N. Sawtelle, Tucson, Arizona.

**SCHOLARLY Books Wanted—any language.** F. L. Samson,  
Bookseller, 45 Astor Place, New York 3, N. Y.

**SMALLEST Gift gratefully and personally acknowledged.**  
Half thousand children need Sisters, School and Convent.  
Send dime or a dollar—Father Fred Schmidt, St. Chris-  
topher's Mission, Lampasas, Texas.

**IRISH Books, Belleek China, Linens, Cards, etc.** Write for  
Catalogue, Irish Industries Depot, Inc., 876 Lexington Ave.  
(Near 65th St.), New York 21, N. Y.

**WILL you join the Catholic Unity League Library?**  
415 West 59th Street, New York 19, N. Y. Catalogue of  
10,000 Books, 30 cents. Annual Dues, \$1.00. Books may be  
kept two weeks. Postage, 3 cents a pound. Rev. Bertrand  
L. Conway, Paulist.

**MISSIONARY PRIEST, working alone in four counties,**  
only 70 Catholics in population of 140,000, needs your  
prayers and gifts to survive. Will you help? Rev. Louis R.  
Williamson, Hartsville, South Carolina.

**WARNING! Heat waves still on—get Breezy Cassocks and**  
keep cool. Made by tailors of the better kind. Better fit—  
Better service. In business for 3 generations. Victor Pascal,  
170 Fifth Avenue, New York 10, N. Y.

"Quest of Wisdom" is misleading. Cayre set the meaning of "wisdom" in Augustine as primarily "mystical contemplation." However, the weight of the doctrinal material in Dr. Bourke's book is on the philosophy of Augustine, even when it deals with the "theological" period, in accord with the subtitle. This point of view explains perhaps why the mystical aspect of the doctrine of illumination is not given place. It would seem to be a confusion, moreover, to compare the doctrine of illumination with that of grace (p. 117), unless one had shown beforehand that illumination was meant to be a supernatural aid to the intellect—something it would be difficult to do.

Perhaps, too, it is misleading to speak of Augustine during his Manichean period as "not a Christian" (p. 42). True, there is a sense in which Manicheism can be considered not an heretical Christian sect but a pagan cult, but even Dr. Bourke is not consistent in this viewpoint (cf. p. 195). However, the main qualification should rise from the fact that Augustine is very much concerned to tell us in the *Confessions* that the love of the name of Christ was the one thing that remained with him all his days. And when he became an enthusiastic student of Neoplatonic philosophy, he refrained from giving himself to the Neoplatonists precisely because of the absence of Christ in their doctrine. It is arguable, therefore, that he would never have embraced Manicheism if he had not found Christ there. Perhaps he was strictly speaking "not a Christian," but not unqualifiedly.

ROBERT F. HARVANEK, S.J.

**ROOSTER CROWS FOR DAY.** By Ben Lucien Burman.  
E. P. Dutton and Co. \$2.50

IN E. P. DUTTON'S mimeographed *Column of Our Own* which came with *Rooster Crows for Day*, Mr. Burman, telling how he happened to write this book says: "I had no idea that I would ever write an African novel." Well, Mr. Burman need not let it surprise him. He has certainly not written a novel, African or otherwise. It is about time alleged novelists and their publishers took a refresher course in the technique of the novel, just as critics are frequently being reminded of their proper function. While we might not care to resurrect some of the characteristics of eighteenth- and nineteenth-century English novels, certainly a study of the technique of an Austen or a Meredith or a Hardy would be beneficial. They were at least honest: they wrote true novels, not travelogs or monologs or catalogs called novels.

What the publishers are here pleased to call "the first authentic novel of Equatorial Africa" and "an American masterpiece" is as a matter of sober fact only a travelog up the Congo, a monolog by Burman, cataloging jungle sounds, foliage and animals. Had Mr. Burman simply written a personal narrative of interesting places, people and things that he encountered in the Congo, his book would no doubt be worthy of the praise it has elicited from the publishers, for he has the material and the journalistic, flash style suitable for that type of book. But inasmuch as he and his publishers insist it is a novel, surely they will not object if a reviewer judges it as a novel.

The book has no plot, no character, no conflict—a chocolate cake without any chocolate in it. A person named Little Doc and his friend, Poppy, ship off from Mississippi to the Congo where, after piloting a steamboat, they are satisfied that there is no place like home, after all. In the publishers' magazine referred to at the beginning of this review, Mr. Burman also says: "Little Doc's route largely follows my own during my stay in the area." Mr. Burman should have made his book a personal narrative rather than attempt to make a novel out of it—because just material is not enough to make a novel, and because it is not enough merely to invent people, to give them a name, and to contrive situations for them. The creative gift of the true novelist transforms these raw materials into characters and conflicts. There is no such transformation in this book. Little Doc is as wooden and mechanical as the paddlewheel on the "Red River Belle" that he pilots on the Congo, and just about as articulate. There is no character development through conflict because there is no conflict. Mr. Burman ought to know that the essence of a novel is conflict.

FORTUNATA CALIRI



## THEATRE

MR. STRAUSS GOES TO BOSTON. It's an old American custom that when September appears on the calendar somebody is expected to get the theatrical season started with some kind of production, and this year Felix Brentano obligingly offers a musical show with a token connection with the career of Johann Strauss, the original Waltz King. Programed as a romantic comedy with music, the story is neither tender nor mirthful. While the half-dozen musical numbers derived from Strauss melodies are lyrical, most of the music is as obvious and dated as the comedy, which was labeled in the 1920's. Nevertheless, Mr. Brentano manages to provide tolerable entertainment in the Century Theatre, for which accomplishment he rates an A, with a gold star, for good intentions, and B minus for achievement.

Perhaps Mr. Brentano could have produced a better show if fewer authors had written the story. The production script, according to the program, was written by Leonard L. Levinson and based on a previous script by Alfred Gruenwald and Geza Herczeg. Too many authors, perhaps, spoiled the story. It's the same way with the music, with the Strauss tunes doctored by Robert Stolz and George Lesser, and the current songs composed by Mr. Stolz. The lyrics by Robert Sour remind one of the author's name.

The inadequacies of writing and composition are overcome, or almost overcome, by the smart settings designed by Stewart Chaney, the colorful costumes by Walter Florell and, most of all, by the efforts of an efficient and hard-working group of performers. No set of players ever worked more earnestly to make poor material come to life and, while they do not produce a gala evening, they at least save the audience from boredom. That is quite a feat.

All the principal roles are carried off as plausibly as the writing permits. If George Rigaud, as the visiting maestro, is a rather stodgy fellow to be turning the heads of Boston belles, it is because glamor is not written in his part. As Mr. Rigaud's is the key role, the other performers have no chance to be convincing, even by the lax standards required of musical shows. Virginia MacWatters, the girl, Jay Martin, the boy, and Ruth Matteson, the composer's wife, have voices which beguile one's attention from the listless plot. Ralph Dumke contrives to be funny in spite of the puns inserted in his lines.

The production was directed by Mr. Brentano, and he appears to be better in that capacity than he is as a producer. The reason is obvious. Production under current conditions is a gamble, while direction is an art. As a director, Mr. Brentano controlled his material. As a producer, he grabbed something out of a hat. To get something good he had to be lucky, and he wasn't. THEOPHILUS LEWIS

## FILMS

OUR VINES HAVE TENDER GRAPES. The performances of little Margaret O'Brien and Jackie Jenkins are satisfying enough to recommend this film to any cinemagoer. Rarely have youngsters been provided with roles that so perfectly fit their talents: the dialogue is natural, the situations childlike and, of course, the juvenile pair are past masters at bringing make-believe to life. Sad to say, the story of existence on a Wisconsin farm slows up, lacks conviction, when the adults take over. Maybe you will be pleased with Edward G. Robinson's interpretation of a farmer of Norwegian extraction; I was not. And Agnes Moorehead, who so often gives an outstanding performance, seems lost in the mother's role. There are drama and melodrama in the bucolic tale, with things working up to a tense crescendo when a neighbor's barn burns down and the countryside turns out to help fight the fire. However, such moments as those when little Miss O'Brien emotes over her newborn calf, thrills to the excitement of a fleeting visit with a circus elephant, secretly plans for her parents' Christmas gifts, were the high spots of the picture to this reviewer. James Craig, as editor of the local paper, and Francis Gifford, as the school teacher from Milwaukee, inject a bit of romance. Here is entertainment definitely not run-of-the-

## LOYOLA SCHOOL

FOR BOYS FROM AGE EIGHT

980 Park Avenue, New York 28, N. Y.

*Conducted by the Jesuits*

FIVE UPPER GRADES  
OF ELEMENTARY SCHOOL

★

FOUR YEARS  
OF COLLEGE PREPARATORY

★

A Catholic Day School with traditional classical training and special emphasis on Mathematics and Science. Special Course in Aeronautics. Fully Accredited.

★

MILITARY TRAINING

*Military Uniform worn in school*

★

*Complete Program of Athletics*

Apply to: Rev. Walter A. Reilly, S.J., Headmaster

## CONSCRIPTION IS NOT THE AMERICAN WAY

DISCUSSION BY CATHOLIC EDUCATORS

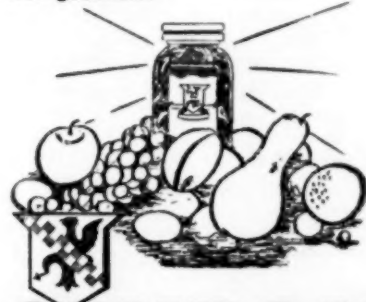
Conscription — soon to be discussed again in Congress. Will be a most popular subject for school debates during the first semester. In this pamphlet eleven faculty members of a Jesuit University debate conscription — military, peacetime, compulsory, permanent — and find, after examining all the pro and con arguments, that it is futile, undemocratic, costly, dangerous. A splendid booklet on a big national issue.

20¢ per copy. 5 for \$1.00

*Bulk prices on request*

## appetite appeal

Nothing perks up the appetite more than tempting preserves and jellies from Sexton's Sunshine Kitchens. They are famous in 48 states for their pure fruit goodness.



## SEXTON

*Quality Foods*

## School of Adult Education

CITY HALL DIVISION, FORDHAM UNIVERSITY offers, beginning September 24th, a wide variety of cultural subjects including Philosophy, Religion, English Literature, History, Economics, Sociology; and of business subjects including Accountancy, Management, Marketing, Personnel Work. These courses are offered with or without academic credit and prerequisites.

Following are listed a few of the courses especially arranged for Adults:

### MONDAY EVENINGS

<b>LABOR AND THE LAW</b> Dr. William R. Frasca 6:15 to 8	<b>SOCRATES ON POLITICS</b> Rev. Edwin A. Quain, S.J. 6:15 to 8
Fee \$10	Fee \$10

### TUESDAY EVENINGS

<b>A REVIEW OF CATHOLIC DOGMA</b> Rev. Gerald C. Treacy, S.J. 6:15 to 8	<b>INISFAIL—ISLAND OF DESTINY</b> Mr. Maurice Leahy 8:05 to 9:50
Fee \$10	Fee \$10
<b>POLITICAL THEORY AND FORMS OF GOVERNMENT</b> Dr. Bernard Bierman 8:05 to 9:50	
Fee \$10	

### WEDNESDAY EVENINGS

<b>BEGINNERS COURSE IN PHILOSOPHY</b> Dr. Joseph R. Sherlock 6:15 to 8	<b>PUBLIC SPEAKING</b> Dr. George Glasgow 6:15 to 8
Fee \$10	Fee \$20

### THURSDAY EVENINGS

<b>PSYCHOLOGY FOR EVERDAY</b> Rev. Joseph F. Donceel, S.J. 6:15 to 8	<b>INTRODUCTION TO LATIN AMERICA</b> Mr. John M. Pittaro 8:05 to 9:50
Fee \$10	Fee \$10

First session for each course, the week of September 24th  
Registration, September 18th to 22nd

## SCHOOL OF ADULT EDUCATION FORDHAM UNIVERSITY

BArcley 7-0470 • 302 Broadway • New York 7, N. Y.

## THE PHILOSOPHY OF CATHOLIC EDUCATION

by WILLIAM J. MCGUCKEN, S.J.

A clear summary of the philosophical and theological bases of the Catholic position. The author was an outstanding figure in national Catholic educational associations, widely recognized by secular educators as perhaps the ablest spokesman for the Catholic viewpoint.

### List of Contents

- I. Introduction
- II. Philosophical Bases of Catholic Position
- III. Theological Bases of the Catholic Theory of Education
- IV. Objectives of Catholic Education
- V. Nature of Knowledge
- VI. Nature of Society
- VII. Conclusion

Single copy, 25¢      5 copies . . . \$1.00

Bulk Prices on Request

### THE AMERICA PRESS

70 East 45th Street

New York 17, N. Y.

mill. It is sometimes charming, now and then disappointing, but always worth the attention of all the family. (MGM)

AND THEN THERE WERE NONE. Mystery-story addicts will be familiar with this Agatha Christie whodunit, which appeared first in print, later on the Broadway stage; but some may feel that the celluloid version does not live up to its hair-raising possibilities. If you are satisfied with a so-so thriller you may have a few chills following the affairs of ten people marooned on a desolate island near the English coast. Things get off to a not-so-merry start when a phonograph record recites the crime for which each is responsible and then, like the ten little Indians, they die, one by one. Since any clue to the ending would spoil the fun for those adults who want to see the film, you will get none. Barry Fitzgerald, Walter Huston, June Duprez and Roland Young are some of the members of the cast. (Twentieth Century-Fox.)

BLITHE SPIRIT. Garbed in sophistication, this British-made production of Noel Coward's comedy gets off to a fast pace, but slows down badly as it presents a re-wed widower, who discovers the ghost of his first wife playing havoc with his second wife and proving a siren to himself. Bits of sparkling wit and some fine acting cannot make up for suggestive dialog and situations which rate the presentation objectionable. (Cineguild Prod.-United Artists)

MARY SHERIDAN

## PARADE

STUNG BY DEFEAT, Japanese throngs stood before the Tokyo palace, sobbing, bowing low to the Emperor. "We grieve," they cried, "that our efforts were not enough. We are sorry." . . . If they had extended themselves in greater degree, they felt, the Empire would not have shrunk to nothing. . . . Their viewpoint, the fruit of ignorance, lacks rational foundation, for no matter how much these bowing throngs had intensified their efforts the results would have been the same. . . . Too much Allied power was massed against them. . . . And the Emperor they thought a god was not a god but a mere man.

If the Emperor had been a god, a god who had made a definite degree of cooperation by his people a necessary element in the attainment of victory, there would have been some sense in the breast-beating accusations of the crowds. . . . The Emperor, in that event, might have answered: "You do well to accuse yourselves. As promised, I have contributed the major share to the struggle, but your share, the minor share I required, has not been forthcoming. Hence, the sad situation today." . . . This fantastic scene brings to mind a scene that is not fantastic but real. . . . The Emperor could not speak in this fashion to his people because he is merely a man. . . . Christ can, and does, so speak to His people because He is God. . . . Of the things necessary to the victorious progress of His Church, Christ agreed to contribute the major share, stipulating, however, that some share, relatively minor in nature, must be given by His people. . . . In a word, He made the growth of the Church depend, to quite an extent, on human beings. . . . While on earth, Christ foresaw as in quasi blueprint form, the various possibilities of Church development, each quasi blueprint drawn according to the amount of cooperation that could come from human beings. We can envisage one of these blueprints outlining what the world of 1945 would be like if there had been no Reformation, the movement that lured untold millions from Christ's Church. . . . Such a blueprint, we can with reason conjecture, would show both the Americas Catholic, Russia Catholic, China Catholic, Japan Catholic, perhaps even the whole world Catholic. . . . We can picture the blueprint showing 1945 as it is, showing the vast amount of human cooperation withheld from Christ and His Church.

We smile at the Japanese beating their breasts before the Tokyo palace. . . . Perhaps we Catholics should stop smiling and begin beating our own breasts before the tabernacles of the world, exclaiming: "We are sorry, O Christ, that our efforts and sacrifices have not been sufficiently generous. We have failed you. We will do better." JOHN A. TOOMEY



## CORRESPONDENCE

### MORALITY IN FILMS

EDITOR: *Films* for August 18 is a startling example of a typical American slant on morality. The whole family is invited to see *Captain Eddie*, "a simple story" which whitewashes the character of a big business man whose hostile attitude towards organized labor and whose naive, self-satisfied attitude toward organized religion are scarcely deserving of imitation by contemporary Americans. In the same column the reviewer wants to crack the knuckles of the producers who needlessly injected obscenity and suggestiveness into the currently popular movie, *G.I. Joe*.

There we have it! There is no sinful violation of the truth or no scandal in a movie which presents an unreliable and distorted characterization of a living person whose views on all topics will be incredibly enhanced by this Horatio Alger version of his life; yet we have to be told that there is sin in a realistic and honest portrayal of an obviously perverted soldier whose salacious weakness was, as the picture shows, so revolting that his comrades showed no interest in his disgusting antics.

I believe there will be more film followers seduced by *Captain Eddie* than will be disturbed by *G.I. Joe*.

Washington, D. C.

READER

### REPORT ON HELP FOR PALERMO

EDITOR: You will be interested and pleased to learn that your article and the plea of Dr. and Mrs. Pietro Leone of Palermo, Sicily, in *AMERICA* of August 11, have received an excellent response from your readers. I cannot say how grateful I am to you for publishing their plea. For the many boxes sent by individuals, and for the gifts of money (totaling, at the date of writing, September 5, \$130) sent by priests and laity for the purchase of essential materials, I ask Christ and Our Lady to express my *gratias*, as anything I could say would be inadequate.

I have budgeted the money with care and spent it wisely (it is almost impossible to locate some of the things so greatly needed). The purchases I made and shipped include 60 yards of attractive red-and-white and blue-and-white checked cotton material for the orphan girls' dresses, six operating-room uniforms, surgical gowns for the hospital O. R. doctors and nun-nurses, hypo-syringes, needles of various sizes, huck towels, 3,000 aspirin tablets (aspirin costs \$10 a bottle in Palermo). This week I ordered sixty-one yards of brown wool material (it is difficult to find) for the habits of the eleven Franciscan nuns attached to Children's Hospital, and am saving the balance of this gift money toward the purchase of wool.

The orphanages and Children's Hospital, in which Dr. Leone is chief of surgery, had, as of August 1, 300 poor children hospitalized for surgery. They are in drastic need of towels, sheets, pillow-cases. I hope that many families can send one of each item from their own supply, even when these items may be mended. The institutes will not take children unless supplied with this merchandise and with clothing (ages run from infancy to twenty years). Mrs. Leone wrote, in a letter received late in August: "Yesterday I brought 14 more children into orphanages—seven boys and seven little girls. The oldest was 13 years old and the youngest was sixteen months."

Mrs. Leone is forming, together with Father Doca, a missionary priest and educator in Palermo, rehabilitation day-schools for the girls and boys. The girls will be taught embroidery and sewing, the boys instruction in trades. If anyone has pieces, samples, remnants of any kind of materials—in colors or white—any extra thread, they would be appreciated for these classes for abandoned children. Many of us have things tucked away in cupboards or dresser drawers that we never use, and they would be treasures in Palermo and other parts of Europe. A little from a lot of people makes a large total—new or darned

stockings, underwear, clothing, anything for girls and boys, babies, adults.

Dr. Leone and his aids work against great odds. They would welcome hospital supplies—medicines, catgut, silk sutures, surgical needles, lumbar-puncture needles, clamps for surgical use, rubber gloves, hot-water bottles, gauze, adhesives, local anesthesia, syringes for blood transfusions, vitamins (including samples). These are some of the most important items listed by Dr. Leone. He sent some money for purchase of the most critical needs, as the black-market prices in Palermo are wicked.

At present the supply of customs-tickets for the four-pound gift parcels to Palermo (and other parts of Europe) is limited in New York, Providence, Boston; but the Post Office hopes to receive an additional supply soon.

This Summer I have been busy hunting for merchandise, shopping, packing, and I pray that we in America may be instrumental in easing Christ, suffering actually in His Mystical Body, in Sicily, Italy and throughout all the war-devastated areas.

Address for gift parcels to Palermo: Dr. and Mrs. Pietro Leone, Via Liberta 26, Palermo, Sicily.

Providence, R. I.

DORIS ANN DORAN

### SLAVE LABOR IN EUROPE

EDITOR: In the September 1 issue of *AMERICA* you printed a splendid letter in the Correspondence section, by Luigi Sturzo, on the inhumanity of the use of German slave labor by the Russians to rebuild the devastated areas of the Soviet.

While it is true that Great Britain and the United States have not descended to the depths of using slave labor, one wonders why there has been no outcry against this return to barbarism from our Government or from the American press. One almost would infer that the use of slave labor by the Russians meets with our approval.

A few weeks ago I received a personal letter from one of our ablest and most experienced war correspondents, now in Europe. He writes: "A diplomat from Moscow told me that it was generally accepted there that around eight million are in the slave-worker camps of Russia and Siberia. A high Polish diplomat told me the other day that of 1,700,000 Poles forcibly deported by the Reds to the interior of Russia, incomplete returns indicated that 400,000 men, women and children had perished. Attention at home in the States, it seems, has been focused only on the concentration camps in Germany. God knows they were bad enough. But do they justify slavery or the conditions in Poland, Hungary, Rumania, Eastern Germany, Austria, etc.?"

The re-establishment of human slavery in the form of compulsory slave workers to rebuild devastated areas of Russia is a crime that cries to Heaven. The dignity of man is ignored and insulted, families are broken up; and such treatment of men made after God's own image will result in savagery unbelievable, spiritual collapse and moral disintegration. What a terrible precedent to establish!

Also terrifying is the thought that our country and Great Britain seem to have given their consent, at least tacitly, and to our shame. Granted that slavery of German prisoners was already in operation in Russia and Siberia before the Potsdam conference, that does not justify our complacency. There should have been a strong protest by us.

It may not be too late even now to stir up our people and the world against the barbarous institution of slavery in our so-called twentieth-century civilization.

Los Angeles, Calif.

EDWARD J. WHELAN, S.J.

(The views expressed under "Correspondence" are the views of writers. Though the Editor publishes them, he may or may not agree with the Writer. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.)

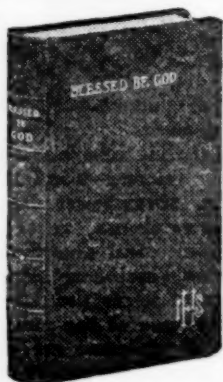
THE COMPLETE  
PRAYERBOOK  
THAT HAS  
LARGE CLEAR TYPE  
**BLESSED  
BE  
GOD**

**\$3 to \$10**

Size 6¼ by 4—744 pages

At All Catholic Bookstores

P. J. KENEDY & SONS, Publishers, NEW YORK 8, N. Y.



Be an  
**ANGEL OF  
MERCY**  
in  
**Foreign Fields**

**THIS IS A MISSIONARY CONGREGATION**, all of whose members are destined to work in either the Islands of the Pacific or in the British West Indies, engaging in the catechetical, medical, educational and social work of the more primitive missions, and in care of lepers.

If you are between 17½ and 35, and have good will, good health, love of God, and the spirit of sacrifice, you are invited to write to:  
Missionary Sisters of The Society of Mary  
St. Theresa's Convent, Bedford, Mass.

**FORDHAM UNIVERSITY**  
NEW YORK, N. Y.

Founded in 1841

Conducted by the Jesuits

At Fordham Road, Bronx, New York 58, N. Y.

**FORDHAM COLLEGE**

Boarding and Day School on 70 Acre Campus  
New Freshman Class, September 25, 1945

**COLLEGE OF PHARMACY**

New Freshman Class, September 17, 1945

**GRADUATE SCHOOL OF ARTS AND SCIENCES**  
**FORDHAM PREPARATORY SCHOOL**

At 302 Broadway, New York 7, N. Y.

**SCHOOL OF BUSINESS**

**SCHOOL OF LAW**

**SCHOOL OF EDUCATION**

**SCHOOL OF ADULT EDUCATION**

At 134 East 39th St., New York 16, N. Y.

**SCHOOL OF SOCIAL SERVICE**

Catalogues of Each Department Sent on Request

**CRANWELL PREPARATORY SCHOOL**

Catholic school for boys, under direction of Jesuit Fathers. Four years college preparatory; eighth grade. Complete courses in mathematics, languages and sciences. Good study habits. 400-acre estate, beautifully located in the heart of the Berkshire Hills. All sports for all seasons. 18-hole golf course. Resident nurse. Catalog on request.  
**426 Lee Road, Lenox, Mass.**  
Rev. Joseph R. N. Maxwell, S.J.

**URSULINE COLLEGE**  
FOR WOMEN ♦ CLEVELAND 6, OHIO

BACHELOR'S DEGREE IN ARTS AND SCIENCE

Music, Art, Teacher Training, Dietetics

Home Economics, Business

RESIDENT AND NON-RESIDENT STUDENTS

**THE WORD**

"I GIVE THANKS to my God continually in your name," says Saint Paul in the Epistle for the Eighteenth Sunday after Pentecost, "for the grace of God that has been bestowed on you in Jesus Christ; that you have become rich through Him in every way" (1 Cor. 1: 4-8).

Only a miser, of course, will paw over his money for the sheer joy of touching it and counting it. Still, a wise man will often make an accounting of his wealth, separate true wealth from what merely seems to have value, discard the fake wealth and make plans to increase the true.

God alone is rich in the fulness of the word. Man is rich only in sharing some of the superabundant wealth that is God's, whether that wealth be material possessions, bodily vigor, gifts of mind, talent of various kinds, love of friends. Saint Paul told his friends, the Corinthians that they were "divites." That is the Latin word for rich and it seems to be closely connected with the Latin word for divine. Even the pagans of long ago seemed to have the clear idea that all richness is from God, that every wealthy man, for all his wealth, is merely sharing the wealth of God. It may be that even our English word "rich" has a similar origin, for it seems to be derived from a word that means king or ruler. The rich man is he who shares in the wealth of the ruler.

In this sense richness immediately brings a double obligation, a recognition that all our wealth is not ours but God's, and gratitude for God's goodness and, in addition, a determination to use our wealth of mind or body only as God intends that it should be used. Perhaps more important still is the effort to understand the real meaning of riches. Real riches are a sharing of God's riches. The truly rich man is the man who shares the choicest riches God has to offer.

In the Secret of today's Mass, we pray, "O God who dost *make us sharers of Thy Supreme Divinity* by means of communion in this adorable sacrifice, grant, we pray Thee, that, since we know Thy truth, we may live up to it by a worthy life."

While the priest pours a few drops of water into the chalice of the Mass, he asks "that *we may be made sharers of His Divinity* who was good enough to share our human nature, Jesus Christ."

In the Preface of the Mass on the Feast of the Ascension, we are told that Christ "was lifted up to Heaven so that *He might make us sharers of His Divinity*."

That is really what we mean when we call ourselves adopted children of God, brothers of Christ Himself. God has been good enough to give us not only His name, as human adopting parents do, but a sharing in His Nature.

That is what we mean when we talk of living a supernatural life. Through our sharing in the Incarnation and Life and Death of Christ, we are lifted above our natural selves. We receive a "new nature," a higher nature, a nature beyond all our striving. In Baptism we are "reborn" into this new life, this sharing of the Divine Life of the Trinity.

Such is the Sanctifying Grace that is conferred on us in Baptism, a sharing in Divinity, the Sanctifying Grace that is conferred on us in the reception of every Sacrament, an ever-increasing sharing in "His Divine Nature who was good enough to share our human nature."

There we have our real wealth, our real riches, this sharing of the most precious gift that God has to give. Without it, we are strictly paupers, destitute paupers. We may have money and brains and power and fame, high-placed friends and exquisite manners—we still are paupers.

We could all stand a little bit of the miser's spirit, some of his grasping, eager craze for riches. We could and should become misers for the greater riches, misers for Sanctifying Grace and all the things that increase our store of Sanctifying Grace, misers for prayer and the Sacraments and the very close friendship of Christ.

Unfortunately we cannot see Sanctifying Grace, as we can see money and health and nice clothes; we cannot see its super-attractiveness. So we take it on faith, and we pray God to make us understand its desirability, we pray God to give us a taste for the better gifts. And the lesser gifts? He who cured the invalid's soul in today's Gospel, also cured his body.

JOHN P. DELANEY



## NAZARETH COLLEGE

ROCHESTER 10, N. Y.

*Conducted by the Sisters of St. Joseph*

Courses leading to A.B. and B.S. degrees. Liberal Arts, Science, Speech and Dramatics, Social Service, Teacher Training, Commerce, Fine Arts, Public School Art, Public School Music, Premedical, Nursing, U. S. Cadet Nursing. College fully accredited by State and by National Board.

## College of Mount Saint Vincent

Mount Saint Vincent-on-Hudson, New York 63, N. Y.

Conducted by the Sisters of Charity

OFFERS A.B. AND B.S. DEGREES

Liberal Arts, Nursing, Commerce Education, Pedagogy  
Accredited by the Association of American Universities  
Campus bordering Hudson River

One-half hour from Grand Central Station, New York City

WRITE FOR BULLETIN A

## COLLEGE OF SAINT TERESA

WINONA, MINNESOTA

For the Higher Education of Catholic Women

Holds membership in the North Central Association of Colleges. Accredited by the Association of American Universities. Registered for Teacher's License by New York Board of Regents. Degree of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nursing. A standardizing Conservatory of Music is maintained in connection with the College. Picturesquely located on the upper Mississippi. On hundred acre campus. Served by the "Zephyr", "Hiawatha", "The 400". ONLY FIVE HOURS FROM CHICAGO

## College of Saint Elizabeth

A CATHOLIC COLLEGE FOR WOMEN, on the approved list of the Association of American Universities. Campus of 400 acres. Modern residence halls. Standard courses in arts and sciences. Commerce, home economics, pre-medical, medical technology, teacher training, music, B.A. and B.S. degrees.

Address Dean, Convent Station, New Jersey

## COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland

An Accredited Catholic Institution for the Higher Education of Women Conducted by the School Sisters of Notre Dame. Exceptional Advantages.

FOR INFORMATION ADDRESS THE REGISTRAR

## MARYMOUNT COLLEGE TARRYTOWN-ON-HUDSON NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited. Liberal Arts. Confers B.A., B.S. degrees. National Defense Program, Pre-Medical, Secretarial, Home Economics, Art, Music, Pedagogy, Journalism, Dramatics. Directed field trips in all depts. Athletics. EXTENSIONS: 1027 Fifth Ave., New York, N. Y.; Quebec City, Canada; Paris and Rome. Address Secretary.

MARYMOUNT PREPARATORY SCHOOLS: Wilson Park  
Tarrytown, N. Y.; Fifth Ave. & 84th St., New York, N. Y.  
Address Reverend Mother.

## Immaculata Junior College, Washington 16, D. C.

An accredited Catholic Institution for Women. Sisters of Providence of St. Mary-of-the-Woods. Resident and Day Students. Two year transfer course in Liberal Arts. Terminal courses in Home Crafts, Secretarial Science, General, Fine Arts.

SEMINARY — Four Year College Preparatory  
Dunblane Hall — Grades 1 to 8. Address: The Secretary

## Mount St. Joseph Academy

CHESTNUT HILL  
PHILADELPHIA

Resident and Day Schools for Girls — Conducted by the Sisters of Saint Joseph College Preparatory and Secretarial Courses — Special Courses in Art and Music  
Affiliated with the Catholic University. Accredited by the Pennsylvania State Department of Education and the Association of Colleges and Secondary Schools of the Middle States and Maryland

SWIMMING POOL - GYMNASIUM - HOCKEY - TENNIS

## SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited. Conducted by Sisters of St. Dominic. Bachelor Degrees in Arts, Science, Philosophy, Music, Home Economics, Commercial Education; Teacher Training Dramatics, Pre-Legal and Pre-Medical Courses.

Two-Year Terminal Course in Secretarial Work.  
Exceptional Opportunities in Art.

Beautiful Buildings.

Interesting Campus Life.

For further information Address the Dean

## GOOD COUNSEL COLLEGE

WHITE PLAINS, Westchester County, New York

Conducted by the Sisters of the Divine Compassion

FULLY ACCREDITED

Standard Courses in Arts and Sciences, pre-medical, journalism, teacher training, secretarial studies, library science, fine arts.

Unusually beautiful location. Extensive campus.  
FORTY MINUTES FROM NEW YORK

## TRINITY COLLEGE WASHINGTON, D. C.

INCORPORATED IN 1897

An Institution for the Higher Education of Women

Conducted by The Sisters of Notre Dame of Namur  
For Particulars Address the Secretary of the College

## Regis College, Weston, Massachusetts

Conducted by Sisters of St. Joseph — Offering A.B. and B.S. degrees  
Standard Pre-Professional Courses for Preparation for Teacher-Training, for Secretarial Science, for Home Economics, for Social Service and Pre-Medical are offered.

For Catalogue, Address The Registrar

## ROSEMONT COLLEGE, ROSEMONT, PENNSYLVANIA

A Catholic College for Women conducted by the religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. On the main Line P.R.R., 11 miles from Philadelphia. Address Registrar for information. Telephone Bryn Mawr 4514

## ACADEMY OF MOUNT SAINT VINCENT

TUXEDO PARK, N. Y. — FOUNDED 1847

Chartered by the Regents. Accredited by the Middle States Association  
COUNTRY SCHOOL FOR GIRLS

Beautifully located among the Ramapo Hills. College Preparatory and General Courses. Art, Music, Dramatics, Home Economics, Athletics including all sports. Send for illustrated catalogue A. Phone Tuxedo 230.

## Georgetown Visitation Convent WASHINGTON, D. C.

Fully Accredited

Junior College and High School  
for Girls with National Patronage  
... 146th Year ...

ADDRESS HEAD MISTRESS

College Preparatory and  
General Courses, Junior  
College, Secretarial and  
Medical Secretary  
Courses. Boarding and  
Day. Sports, Advantage  
of Country Life in the  
National Capital.

## ACADEMY OF SAINT JOSEPH

IN-THE-PINES

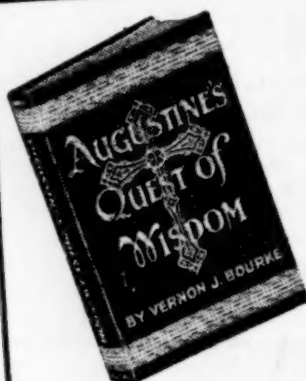
BRENTWOOD, LONG ISLAND  
NEW YORK

BOARDING and DAY SCHOOL  
FOR GIRLS

Address: Directress

School Departments  
Elementary and High  
Affiliated with the  
State University

Complete courses in Art,  
Vocal and Instrumental  
Music, Commercial Subjects;  
Extensive Grounds;  
Athletics; Horseback Riding;  
Outdoor Skating Rink



*The most complete and accurate biography in English of the first Christian philosopher . . .*

1

## AUGUSTINE'S QUEST OF WISDOM

*Vernon J. Bourke*

Tinged with humor, warm with human interest is this brilliantly distilled survey of Augustinism, the first real synthesis of Christian wisdom. On a solid biographical foundation Dr. Bourke traces the phenomenal evolution of St. Augustine's perspectives from the Manichaeism of his dissolute youth to the beatific vision of the City of God. With the insight of a true scholar Dr. Bourke allows the philosopher to speak for himself.

\$3.00

2

## THE WOOL MERCHANT OF SEGOVIA

*Mabel Farnum*

With deep tenderness, flashes of quaint humor, and absolute fidelity to documents, Miss Farnum recaptures the color and romance of 16th-17th century Spain and re-constructs the elusive spiritual life of the lovable saint, Alphonsus Rodriguez.

\$2.00

3

## PERSONALITY AND SUCCESSFUL LIVING

*Rev. James A. Magner*

A direct, hard-hitting book for everyone interested in personal improvement. Packed with real down-to-earth examples, it is a practical, common-sense guide to the problems of developing your personality.

\$2.75

4

## THE SCARLET LILY

*Edward F. Murphy*

"Father Murphy has poured into the life story of the fallen woman of Magdala all the panoply, the stirring beauty, the contrasts of the days of Israel during the lifetime of Jesus."—The Chicago Tribune.

\$2.25

5

## AFTER BERNADETTE

*Don Sharkey*

"The Story of Modern Lourdes", vividly setting forth its history, past and present, the characteristics of its people, the early years and the growth of the shrine.

\$2.00

6

## COMPENDIUM of the HISTORY of the CISTERCIAN ORDER

by a Father of the Abbey of Gethsemane.

An accurate account of the history, organization and discipline of the Cistercian Order and its epic struggle for the salvation and perfection of souls.

\$4.00

At your bookstore or direct from

### THE BRUCE PUBLISHING COMPANY

109 Montgomery Bldg., Milwaukee 1, Wis.

BRUCE—MILWAUKEE: Please send me the books whose numbers I have encircled below:

1      2      3      4      5      6

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Zone \_\_\_\_\_

State \_\_\_\_\_

A9

